THE ECCLESIASTICAL REVIEW

FOURTH SERIES—VOL. I.—(XXXI).—SEPTEMBER, 1904.—NO. 3

THE SACRED VESSELS AND THEIR APPURTENANCES.

CHALICE AND PATEN.

1. The *chalice* should be either of gold, or of silver with the cup gilt on the inside; or it may have a cup only of silver gilt on the inside, in which case the base and stem may be of any metal, provided it be solid, clean, and becoming.[1] According to the *Roman Missal*[2] it may be made also of *stannum* (a composition of lead and silver) with the cup gilt on the inside, but authors permit this only by way of exception in case of extreme poverty. Chalices made of glass, wood, copper or brass are not permitted and cannot be consecrated by the bishop.[3]

2. The base may be round, hexagonal or octagonal, and should be so wide that there is no fear of the chalice tilting over. Near the middle of the stem, between the base and the cup, there should be a knob in order that the chalice, especially after the Consecration when the priest has his thumb and index finger joined together, may be easily handled. This knob may be adorned with precious stones, but care should be taken that they do not protrude so far as to hinder the easy handling of the chalice. The base and cup may be embellished with pictures or emblems, even in relief, but those on the cup should be about an inch below the lip of the chalice. The cup should be narrow at the bottom and become gradually wider as it approaches the mouth.

[1] *Miss. Rom., Ritus celebr.*, tit. I, n. 1.
[2] *De Defectibus*, tit. X, n. 1.
[3] S. R. C., September 16, 1865, n. 3136, ad IV.

The rounded or turned-down lip is very unserviceable. The height is not determined, but it should be at least eight inches.

3. The *paten* should be made of the same material as the chalice, and if it is made of anything else than gold it should be gilt on the concave side. Its edge ought to be thin and sharp so that the particles on the corporal may be easily collected. It should not be embellished, at least on the concave side, in any manner; however, one small cross *may* be imprinted near its edge to indicate the place on which it is to be kissed by the celebrant. Any sharp indentation on the upper side prevents its being easily cleaned. Those having a plain surface throughout, with the gradual slight depression toward the centre, are the most serviceable.[4]

4. Both the chalice and paten, before they can be used at the Sacrifice of the Mass, must be consecrated by the Ordinary, or by a bishop designated by him. Only in exceptional cases can a priest, who has received special faculties for doing so from the Holy See, consecrate them. The mere fact of celebrating the Holy Sacrifice with an unconsecrated chalice and paten can *never* supply the place of this rite, specially ordained by the Church.

5. The *chalice* loses its consecration when it becomes unfit for the purpose for which it is destined. Hence it becomes devoid of consecration:

(*a*) When the slightest break or slit appears in the cup near the bottom. This is not the case if the break be near the upper part, so that without fear of spilling its contents consecration can take place in it.

(*b*) When a very noticeable break appears in any part, so that it would be unbecoming to use it.

(*c*) When the cup is separated from the stem in such manner that the parts could not be joined except by an artificer, unless the cup was originally joined to the stem and the stem to the base by means of a screwing device. If, however, to the bottom of the

[4] By a decree of the S. R. C., December 6, 1866, Pope Pius IX, allowed chalices and patens to be used which were made of *aluminum* mixed with other metals in certain proportions given in the *Instructio*, provided the whole surface was silvered and the cup gilt on the inside, but this decree is expunged from the latest edition of the Decrees.

cup a rod is firmly attached which passes through the stem to the base, under which is a nut used to hold the different parts together, then, if this rod should break, *tutius videtur* to reconsecrate it.[5]

(*d*) When it is regilt.[6] A chalice does not lose its consecration by the mere wearing away of the gilt, because the whole chalice is consecrated; but it becomes unfit for the purpose of consecrating in it, for the rubric prescribes that it be gilt on the inside. After being regilt, the celebrating of Mass with the chalice cannot supply its consecration.[7]

The custom of *desecrating* a chalice or other sacred vessel by striking it with the hand or some instrument, or in any other manner, before giving it to a workman for regilding, is positively forbidden.[8] By making slight repairs upon the chalice or paten the consecration is not lost. The Sacred Congregation of the Holy Office in 1874 decided that a chalice loses its consecration if it is employed *by heretics for any profane use*—*e. g.*, for a drinking-cup at table.

6. The *paten* loses its consecration:

(*a*) When it is broken to such an extent that it becomes unfit for the purpose for which it is intended—*e. g.*, if the break be so large that particles could fall into it.

(*b*) When it becomes battered to such an extent that it would be unbecoming to use it.

(*c*) When it is regilt.

NOTE.—A chalice which becomes unserviceable should not be sold, but should, if possible, be used for some sacred purpose.

CIBORIUM.

The *ciborium* need not necessarily be made of gold or silver, since the *Roman Ritual*[9] merely prescribes that it be made *ex solida decentique materia.* It may even be made of copper, provided it is gilt.[10] If made of any material other than gold, the inside of the cup must be gilt.[11] It cannot be made of wood, glass,

[5] Van der Stappen, vol. III, quaest. 78.
[6] S. R. C., June 14, 1845, n. 2889.
[7] St. Lig., lib. VI, n. 380.
[8] S. R. C., April 23, 1822, n. 2620.
[9] Tit. IV, cap. I, n. 5.
[10] S. R. C., August 31, 1867, n. 3162, ad VI.
[11] S. C. Episc. et Reg., July 26, 1588.

or ivory.[12] Its base should be wide, its stem should have a knob, and it may be embellished and adorned like the chalice.[13] There should be a slight round elevation in the centre, at the bottom, in order to facilitate the taking out of the particles when only a few remain therein.

The cover, which should fit tightly, may be of a pyramidal or a ball shape and should be surmounted by a cross. The chalice ought to be at least seven inches high. It is not consecrated, but only blessed by the bishop or priest having the requisite faculties according to the form of the *Benedictio tabernaculi.*[14]

As long as the Blessed Sacrament is reserved in it, the ciborium must be covered with a veil of precious material of a *white* color,[15] which may be embroidered in gold or silver and have fringes about the edges. When it does not actually contain the Blessed Sacrament, this veil must be removed. Hence after its purification at Mass, or when filled with new particles to be consecrated it is placed on the altar, the veil cannot be put on it. Even from the Consecration to the Communion it remains uncovered. Just before placing it in the tabernacle after Communion the veil is placed on it. It is advisable to have two ciboriums, as the newly consecrated Particles can never be mixed with those which were consecrated before. In places in which Holy Communion is carried *solemnly* to the sick, a smaller ciborium of the same style is used for this purpose.

NOTE.—The little pyx, used for carrying Holy Communion to the sick, is made of the same material as that of which the ciborium is made. It must be gilt on the inside, the lower part should have a slight elevation in the centre, and it is blessed by the form *Benedictio tabernaculi.*[16] The ciborium and pyx lose their blessing in the same manner as the chalice loses its consecration.

OSTENSORIUM.

The *ostensorium* may be of gold, silver, brass or copper gilt.[17] The most appropriate form is that of the sun emitting its rays to

[12] *Ibidem*, S. R. C., January 30, 1880, n. 3511.
[13] *Vide supra.*
[14] *Rit. Rom.*, tit. VIII, cap. 23.
[15] *Rit. Rom.*, tit. IV, cap. I, n. 5.
[16] *Rit. Rom.*, tit. VIII, cap. 23.
[17] S. R. C., Aug. 31, 1867, n. 3162, ad VI.

all sides.[18] The base should be wide, and at a short distance above it there should be a knob for greater ease in handling. The ostensorium must be surmounted by a cross.[19] It should not be embellished with small statues of saints, as these and the relics of saints are forbidden to be placed on the altar during solemn Benediction. At the sides of the receptacle in which the lunula is placed, it is appropriate to have two statues, representing adoring angels.

In the middle of the ostensorium there should be a receptacle of such size that a large Host may easily be put into it; care must be taken that the Host does not touch the sides. On the front and back of this receptacle there should be a crystal, the one on the back opening like a door; when closed the latter must fit tightly. The circumference of this receptacle must be either of gold, or if of other material it should be gilt, and so smooth and polished that any particle that may fall from the Host will be easily detected and removed. The lunula must be inserted and removed without difficulty; hence the device for keeping it in an upright position should be constructed with this end in view.

The ostensorium need not necessarily be blessed, but it is better that it should be. The form *Benedictio tabernaculi*[20] or the form *Benedictio ostensorii*[21] may be used. When carried to and from the altar it ought to be covered with a white veil.

Lunula.

The *lunula* is made of the same material as the ostensorium. If it be made of any material other than gold, it must be gilded.[22] In form it may be either of two crescents or of two crystals encased in metal. If two crescents be used, the arrangement should be such that they can be separated and cleaned. Two *stationary* crescents, between which the Sacred Host is pressed, are, for obvious reasons, not serviceable. If two crystals are used it is necessary that they be so arranged that the Sacred Host does not in any way touch the glass.[23]

[18] *Instructio Clement.*, § V.
[19] S. R. C., Sept. 11, 1847, n. 2957.
[20] *Rit. Rom.*, tit. VIII, cap. 23.
[21] *Rit. Rom.*, *in Appendice.*
[22] S. R. C., Aug. 31, 1867, n. 3162, ad. VI.
[23] S. R. C., Jan. 14, 1898, n. 3974.

REPOSITORY.

The ostensorium, provided it contains the Blessed Sacrament, *may* be placed in the tabernacle, but then it should be covered with a white silk veil.[24] When the Blessed Sacrament is taken out of the ostensorium after Benediction it may or may not be removed from the lunula. If it is removed it should, before being placed in the tabernacle, be enclosed in a receptacle, called the *repository* (*custodia*, *repositorium*, *capsula*) which is made like the pyx used in carrying Holy Communion to the sick, but larger, and may have a base with a very short stem. If the Blessed Sacrament be allowed to remain in the crescent-shaped lunula both It and the lunula may be placed in the same kind of receptacle, or in one specially made for this purpose, having a device at the bottom for keeping the Sacred Host in an upright position. The latter may have a base and a short stem, and a door, which fits tightly, on the back part, through which the lunula is inserted. This receptacle is made throughout of silver or of other material, gilt on the inside, smooth and polished, and surmounted by a cross. No corporal is placed in it. If the lunula be made of two crystals, encased in metal, it may, when containing the Blessed Sacrament, be placed in the tabernacle without enclosing it in a *custodia*.[25]

The lunula and the custodia are blessed with the form *Benedictio Tabernaculi*[26] by the bishop or by a priest having the faculty. They lose their blessing when they are regilt or when they become unfit for the use for which they are intended.

NOTE.—All the sacred vessels, when not actually containing the Blessed Sacrament, should be placed in an iron safe or other secure place in the sacristy, so as to be safeguarded against robbery or profanation of any kind. Each ought to be placed in its own case or covered with a separate veil, for protection against dust and dampness.

[24] Recent authors say that since the ostensorium is intended merely *ad monstrandam* and not *ad asservandam SS. Eucharistiam* it should not be placed in the tabernacle.

[25] If the Host be placed before the Consecration in the lunula made of two crystals, the latter must be opened before the words of Consecration are pronounced.

[26] *Rit. Rom.*, tit. VIII, cap. 23.

Appurtenances of the Sacred Vessels.

CORPORAL.

1. The Blessed Sacrament and the vase containing It must always be placed on a corporal, which should be about twenty inches square,[27] and made of pure white linen[28] or hemp,[29] without any embellishment or embroidery.[30] Corporals made of muslin[31] or cotton[32] are forbidden. The edges may be ornamented with fine lace, and a cross *may* be worked into it about one inch from the front edge,[33] but since it has no purpose and will necessarily give some difficulty when collecting the fragments on the corporal, we think it well to omit it. No cross is allowed in its centre.[34]

2. The corporal must be blessed by the bishop, or a priest having the faculty to do so, before it is used the first time. It is not blessed again after it is washed. If it is used at the Holy Sacrifice before it has been blessed, it cannot thereby be considered blessed.[35] The form of the blessing is the *Benedictio corporalium*,[36] which is not changed to the plural number, even if many corporals are blessed at the same time.[37] The corporal loses its blessing when no part of it is sufficiently large for the host and chalice together.

3. The corporal must be clean,[38] and St. Liguori[39] says that, according to the common opinion of theologians, it is a mortal

[27] The rubrics do not prescribe its size. For small altars take the measure of the table of the altar from the tabernacle or posterior end of the table to the front. Deduct from this from one to one and a half inches and then make a square of the dimensions of the above measurements.

[28] *Miss. Rom.*, *Ritus celebr.*, tit. I, n. 1.

[29] S.R. C., May 15, 1819, n. 2600.

[30] *Miss. Rom.*, *Ritus celebr. Ibidem.*

[31] S. R. C., March 15, 1664, n. 1287.

[32] S. R. C., May 15, 1819, n. 2600.

[33] Gavantus, *Thesaurus SS. Rituum*, tom. II, pars X. "De Mensuris."

[34] De Herdt, vol. I, n. 167; *Ritus Celebr.*, tit. I, 1.

[35] S. R. C., August 31, 1867, n. 3162, ad VII.

[36] *Rituale Rom.*, tit. VIII, cap. 22.

[37] S. R. C., September 4, 1880, n. 3524, ad III.

[38] *Miss. Rom.*, *De Defectibus*, tit. X, n. 1.

[39] *Liber de Caerem. Missae*, I, 5.

sin to use a corporal much stained or soiled (*valde immundum*) at Mass, except in case of necessity. It is forbidden to use a torn or ripped corporal.[40] The corporals ought to be examined once a month, and those that need washing laid aside in a place kept for this purpose only, while such as have become unfit for use should be destroyed by fire. The ashes should be thrown into the sacrarium.

4. After the corporal has been washed, bleached, mended, and ironed, it is folded into three equal parts, both in its length and its width. It is put into the burse in such manner that the edge of the last fold is toward the opening of the burse. It must always be carried to and from the altar, folded in this manner, in the burse.

PALL.

1. Originally the *pall* was not distinct from the corporal, which was so large that it covered the chalice instead of the pall which we now use. Its posterior part was so arranged that it could be easily drawn over the host and chalice. Since the eleventh century the pall is a distinct linen cover of the chalice. In Rome it is only large enough to cover the chalice, but in most places it is about six inches square and sufficiently large to cover the paten.

2. It consists of two pieces of pure white linen or hemp,[41] between which a piece of cardboard or very thin wood is inserted for the sake of stiffening it. The upper side may be ornamented with embroidery or painting in various colors, or covered with cloth of gold, silver, or silk of any color, except *black*.[42] It may be embellished with a cross or some emblem of the Passion.[43] The lower side must be of plain linen or hemp.[44]

3. Since the pall was originally a part of the corporal, the blessing *Benedictio corporalium*[45] is used without change in

[40] Hartmann: *Repert. Rituum*, § 316, n. 6, b.

[41] Muslin or cotton is not allowed. See "Corporal," 1.

[42] S. R. C., July 17, 1894, n. 3832, ad IV.

[43] Emblems of death, or of the Sacred Heart of Jesus and the Immaculate Heart of Mary, *conjointly* or *separately*, are forbidden. *Ibidem*; S. R. C., April 5, 1879, n. 3492; *Ephem. Lit.*, vol. IX, 1895, p. 618.

[44] S. R. C., July 17, 1894, n. 3832, ad IV. [45] *Rituale Rom.*, tit. viii, cap. 22.

number or words when blessing, (*a*) one or more palls alone, or (*b*) one or more palls with one or more corporals.[46] It is blessed by the bishop or by a priest having faculties to do so.

4. The greatest care should be taken that it be always clean. It is more easily soiled than the corporal, because it is touched more frequently. The more costly it is on account of its ornamentation the more apt it is to be used longer. Hence we think that the plain linen palls are in every way the most serviceable. When laid aside for washing, it should be put in a place used only for soiled chalice linens. If the pall is wanting, a folded corporal may be used in its stead.

Purificator.

1. The *purificator* is a piece of pure white linen or hemp,[47] from sixteen inches to twenty inches long, and from nine inches to ten inches wide. A little cross may be worked in it at its centre to distinguish it from the little finger towels used at the *Lavabo*, although this is not prescribed.

2. Each priest should have his own purificator, and it should be changed once a week, or even oftener, if it becomes stained or soiled. When laid aside for washing it should be put in a place used only for soiled chalice linens. It is not blessed.[48]

Veil.

The *veil* is used to cover the chalice and paten before the Offertory and after the Communion. It ought to be made of silk,[49] but the custom prevails of making it of the same material as the chasuble, provided that material is sufficiently pliant for its purpose. In this case the lower side should be of silk. In color it must agree with the vestments. In Rome it is made large enough to cover the chalice to its base on all sides, but with us it usually covers the base of the chalice in front only, leaving the back almost totally exposed. This, according to a decree of the

[46] S. R. C., Sept. 4, 1880, n. 3524, ad III.

[47] S. R. C., July 23, 1878, n. 3455. Other material, such as muslin or cotton, is not allowed.

[48] S. R. C., Sept. 7, 1816, n. 2572, ad XII.

[49] *Miss. Rom., Ritus celebr.*, tit. I, n. 1.

Sacred Congregation of Rites,[50] suffices. It may have a cross. made of any suitable material, on the front side, but this is not prescribed, and in Rome it is not customary to have it. It is not necessarily blessed, although it may be blessed with the chasuble, stole and maniple. It may be touched by anyone.

BURSE.

The *burse* is used for keeping the corporal clean and for carrying it to and from the altar. It is made of two square pieces of card-board, covered with the same material of which the chasuble is made, and agrees with the latter in color. These card-boards are usually sewed together on three sides, leaving one side open for inserting the corporal. At its side the card-boards may be joined together from end to end by a piece of pliant material in order that the burse may be readily opened and the corporal easily inserted. It ought to be lined with silk or pure white linen.[51] It ought to be sufficiently large to easily admit the corporal, *i. e.*, about eight inches square. No ornamentation is prescribed, but it may have a cross or sacred emblem on the upper side in the centre. When the burse is placed on the altar toward the Gospel side, the opening ought to be toward the centre of the altar, unless the design on the upper side demand another position. It is not necessarily blessed, but it may be blessed with the chasuble, stole and maniple. It may be touched by anyone.

S. L. T.

LAY THOUGHTS ON PREACHING AND SERMONS.

WE were walking after the High Mass under the shade of the trees in the public gardens of the ancient Norman town of Lisieux, the fine old cathedral of which will be familiar to all readers and admirers of the works of John Ruskin. My friend Graham and myself, Wilfrid Scudamore, were returning

[50] Jan. 12, 1669, n. 1379.

[51] Burses sewed at one end, and having the card-boards joined together on the sides with two or three narrow bands, do not seem to serve the purpose of the burse.

from a tour in Brittany; and already grim shadows of our chambers in Lincoln's Inn, where we both followed the profession of the law whenever we could persuade some legal acquaintance to entrust us with a brief, which was not often, commenced to form themselves into very decided outlines upon our imaginations. Although, so far as settled occupation is concerned, our existence may be called a perpetual vacation, and in spite of being almost daily in each other's company, it was yet not without regret that we considered our holidays to be drawing to a close, and that in twenty-four hours we should be once again in the midst of the black buildings and the noisy streets of the busy metropolis.

"What did you think of the sermon?" asked Graham, as, throwing himself down on to one of the seats arranged along the path, in which action I proceeded to imitate him, he took out his cigarette papers and tobacco pouch.

Graham, always interesting, is more particularly so when he commences to speak on ecclesiastical subjects, about which his stock of information is so inexhaustible as to lend some color of reason to an assertion made by his enemies that, did he know as much law as he does theology, he would certainly finish his career as Lord Chief Justice or on the woolsack.

As his simple question elicited an answer from me which set the oracle at work and as I endeavored to keep the oracle busy, not, I must confess, a very difficult task when it was once started, it will save endless inverted commas if I follow the example of Plato and form a dialogue of our conversation.

Scudamore.—The sermon? I do not think that I was in the least degree impressed by it. I rarely am so by a sacred discourse. It would surely be no very great loss to anyone were that interesting function altogether discontinued and done away with. If I can possibly arrange it, I never in England go to a Mass in which I know there is likely to be preaching; for these performances are either above me, or they appear to me to be so unadorned a repetition of the same thoughts as to produce in me a feeling of irritation or of tediousness, and sometimes both feelings together. This, I suppose, they are intended to do; since I have never yet found a sermon mentioned in any kind of literature unless dulness has been ascribed to it as one of its essential marks and characteristics.

Graham.—But is this altogether the preacher's fault? He has, as it appears to me, the most difficult of tasks to perform. He has, in reality, only one subject on which to exercise his eloquence, and his audience, far from having only on one occasion the opportunity of listening to that which might be described as a subject rarely spoken about, have heard again and again both from his lips and those of others that which is a theme worn almost to shreds. Besides, the subject is not entirely a pleasant one. It treats of the salvation of the human soul. It has to warn against vice, to exhort to virtue, to point to examples the very opposite to those esteemed and applauded by the world in which we live and whose manner of regarding things we find the greatest difficulty in not making our own. I believe St. Chrysostom says that one miracle in connection with the conversion of the Gentiles to the Christian faith lay in the fact that the truths preached by the Apostles and their immediate successors were directly opposed to the most cherished desires of human nature. They were unpalatable. They clashed with the most natural propensities; and yet, in spite of so seemingly insurmountable an obstacle they triumphed. We forget that the same truths have to be proclaimed now; that, moreover, the nature of man is exactly the same as it was then; and that, while those truths are now well known and have been most frequently dwelt upon, whereas in early Christian times they were new, human nature is not aided by any miraculous agency, so far as we can see, enabling the listeners, as it did in those distant days, to receive with readiness and with pleasure that which is far from being naturally agreeable. Moreover, we too often are present at a sermon with our minds made up. It must be dull, we think; and we therefore yield ourselves at once up to distraction, or settle to sleep during what we consider is meant always to be a penance and sometimes to be an infliction. I think, Scudamore, this must have been your disposition this morning, or you would have seen that that young Vicaire has at least grasped the idea of what constitutes a perfect preacher, and that at no distant date he will become one.

Scudamore.—I must indeed have been very distracted, Graham, for I perceived nothing extraordinary in the discourse which

seems to have impressed you so much. A perfect preacher! In such a one I expect a flow of beautiful language, a voice rich and sweet, as easily heard in the softest whisper as in the loudest and most resonant passages, and, in addition to these qualifications, a fine presence, or, that which is almost if not quite equal to it, a complete mastery of the hands, the arms, and the expression of the countenance, every movement of which may sometimes become most eloquent, even though the tongue is silent.

Graham.—Ah! you are talking of a court preacher, Scudamore, and not of one whose duty it is to proclaim the Gospel of Christ. The wonderful gentleman whom you have described would, I have no doubt, soothe and delight those who, "clothed in soft raiment are in the houses of kings," and would leave even the wicked eminently pleased with themselves. But are you sure that the primary object which the preacher should have in mind is to calm the feelings and to please the ears? I have some recollection of having read, I believe in the Second Epistle of St. Paul to Timothy, something which, were every one who ascends a pulpit to put it into practice, would cause three-fourths of his listeners to depart from the sacred edifice at least a little disconcerted. The words are these: "Preach the word: be instant in season, out of season; reprove, entreat, rebuke, in all patience and doctrine." The gifts you have enumerated are undoubtedly very precious. They are absolutely necessary to an actor, an orator, or an elocutionist; but, although they may be useful on some great occasion to a minister of the Gospel, yet they neither make a perfect preacher in themselves nor does their absence necessarily imply imperfection in the art of sacred eloquence. The perfect preacher is one who instructs in a manner intelligible and interesting to all minds, howsoever, as they sit in front of him, they may differ in mental capacity. He is one who can exhort in such a way that the exhortation does not assume the form either of idle declamation, or of empty rhetoric, and which, moreover, coming straight from his own heart, warms up the coldness which may be, and very often is, different in each one of the souls that receive his words. He is one, again, who in correcting evil propensities, never uses a barbed shaft nor a poisoned arrow; but, like the physician whose duty it is to operate, he first shows the patient

that the wound is a necessary one and then, by performing it carefully and gently, produces a sentiment of gratitude rather than of dislike for the pain he has caused. Endowments such as you have named, Scudamore, are of little use with an ordinary congregation composed of only a few educated persons and of many poor. They have little weight with the unlettered, who either openly profess their dislike for the fashionable preacher, or use the more gentle criticism of the Germans and call a sermon which is above them *hoch studiert.* More serious minds, too, are accustomed to conclude that a preacher so gifted has made a mistake in the selection of a calling in life; and they wonder why the pulpit has been chosen when the stage would have been the more suitable place for the manifestation of such sterling qualities. Too frequently, again, it happens that he who is possessed of a wonderful flow of language and shows himself well versed in all the art of oratory will find, unless he is very careful, that, in addition to having conferred no spiritual benefit on those who so enthusiastically listen to him, he has himself deteriorated into a kind of Charles Honeyman, who, as you will remember, rose "early, and late took rest," his occupation being not so much the salvation of souls as the imbibing of spirits and wasting his time with even dissolute companions.

Scudamore.—Really, Graham, you are very hard on pulpit eloquence!

Graham.—On the kind to which you have alluded, I am not one whit harder than it deserves. But do not misunderstand me. There *is* such a thing as real pulpit eloquence. You must not imagine that I commend altogether the halting speaker, or the man who, leaving all things, with a singular faith in these degenerate days, to the Holy Ghost, does not concern himself with the matter on which he is about to address his audience until he has actually taken his place in the pulpit; preparation is needed. But of that preparation I do not think the rules of rhetoric or of oratory, as they are generally understood, need form a part. It is indeed difficult to see, when we have once grasped the object which the Christian preacher should have in view in the exercise of his sacred duty, how any rules, excepting a few *negative* ones, in the *ars dicendi,* can be of the least service to him. What is that

object? Surely to convince the intellect and to inflame the will of the listener. Can either of these results be obtained unless the speaker show how convinced he himself is and how necessary he holds it to be that others should see the truth in the same serious light as that in which he himself sees it? He must be in dead earnest, then; and a man in dead earnest can be as little regulated by the laws of rhetoric as can a man who writes a letter which he heartily means, confine himself within the limits laid down in a shilling book professing to instruct the uninitiated how to pen an epistle on the most solemn and important issues of life. Without this earnestness the minister of the Gospel may indeed become an orator of the very highest order, as the world understands the term. He will charm, delight, astonish, enrapture; but he will not edify. While, on the other hand, the earnest "man of God" will soon be recognized as possessing a kind of oratory which, though not so delicate and perhaps not so refined as that taught from times immemorial in the schools, will yet, in addition to attracting and delighting, turn the thoughts of the audience away from the speaker and fasten them on to the needs and the difficulties of the soul, as well as the best manner of meeting those needs and difficulties.

Scudamore.—Earnestness! Of course, this is much to be desired; but it would have the very worst effect upon our pulpits, and turn the church into a place not unlike a dissenting chapel. No, thank you, Graham; we are best without it. I have no wish to see a recurrence of the times of Hudibras, when the ranter, that prince of all those who suffer from earnestness, broke down his platform with his feet and ill-treated the cushions in front of him with his hands. I should be sorry, indeed, to see so many Spurgeons let loose among our Catholic congregations.

Graham.—Have you ever heard Spurgeon? No, I thought not. Or read even one of his discourses? Again the shake of your head means that you know absolutely nothing of that great man. I am not joking, Scudamore. There is no one detests the errors of Spurgeon more than I do. No one has a less loving disposition toward the sect to which he belonged than myself; yet I think that, if ever the religious history of England during the nineteenth century comes to be written, Charles Haddon

Spurgeon with his undoubted earnestness, his wonderful grasp of strong, simple English and, considering the few opportunities he had for acquiring wisdom, his great knowledge even at the early age of twenty, will be recognized as the first preacher of the country to which he belonged in the age during which he lived. I can never read his sermons, particularly those delivered in his early years, although they teem with theological errors and are charged, so to speak, with Calvinism, without repeating that phrase so often used for expressing vain and futile desires, *Utinam noster esses!*

But, indeed, no; I should be the very last to regard with any degree of pleasure the possibility of turning the pulpit into a place of ranting, as you term it. Ranting, and that which invariably accompanies it, "holding forth," which, as you have appealed to Hudibras, you will remember is also ridiculed by him, and is the expression much in vogue in the seventeenth century for the sermon of one or two hours, almost certainly follow from no preparation. Any man can talk for two hours without troubling very much what shall be the burden of his discourse or in what manner he shall make it known to those who have assembled to hear him, but it will not be preaching, and after the first trial there will be no great number of persons who will particularly desire to be present at a second. Nothing worth hearing, even if it take but five minutes in delivery, can ever be spoken without a preparation demanding an effort, unless in the case of a genius or of a priest who has been many years in the sacred ministry and has a mind stored with much knowledge and information. There has never been but one Cicero who, so I have heard or read, proceeded against Cataline in the famous oration *Quousque tandem Catalina* without a moment's forethought or preparation. Cicero was a genius; so was Chrysostom, who, with a ready flow of words replete with the most striking and brilliant thought, could delight an audience at less than a second's notice. But the ordinary preacher, and in an especial sense the young one, is not a genius; and although I do not imagine that it is because he considers himself to be one he generally shows such wanton negligence with regard to preparation, I am of opinion that, if he has himself listened to a truly great sermon, he runs away with the impression

that the commencement of the discourse was contemporary with the preacher's announcement of his text. Not even Augustine could do this with any amount of success; for it is nothing derogatory to the reputation of that great saint and consummate preacher and scholar to say that I regard some sermons of his, evidently *ex tempore*, as the very poorest of poor exhibitions. But we may be sure that if Augustine, with his rich treasure-house of knowledge, sometimes egregiously failed when speaking on the spur of the moment, lesser lights may well doubt if they will be at all successful in making the same attempt.

Scudamore.—Yes; I see what is coming: I have been afraid of it all along. You would expect your preacher to write his sermons. You would make him learn them by heart. Really, Graham, I feel as if someone were pouring cold water down my back! The very thought of the many young ecclesiastics whom I have seen wrestling with their memory in a crowded church, timid lest they may forget anything, fearful lest they should collapse, feeling, I should fancy from their anxious looks, like a washed-out rag, all at once really stopping, producing an awful sensation among those who had been in agony the whole time dreading that this would happen, and finally turning round, going away, I presume, to bury themselves or to clothe themselves in sackcloth for the rest of the day—the very thought of all that makes me feel quite faint! Yet you must know that these are the signs of, and the result from, the discourse written out and committed to memory.

Graham.—Not invariably, Scudamore. I agree with you, however, that the sermon treated by the preacher in the way you have mentioned is certainly a very dangerous affair. I should never recommend any one to learn, I will not say a sermon, but anything which is not to be regarded by others as really a feat of the memory. It is appearing under false pretences. They who do these things,—besides taking on themselves a most disagreeable and difficult task, are pretending to address when they are only reciting. Yet I would not altogether condemn the sermon learnt by heart. There are cases in which it is the herald and the forerunner of greater and better things; for what is the priest to do who suffers from that strange state of nervousness which ren-

ders the brain, at other times full of ideas, a complete blank so soon as the would-be speaker rises to his feet? He is not in the position of many intellectual and brilliant men who can please themselves whether or not, after the first failure, they ever try to address their fellowman again. Great scholars and men who, if not noted for their deep learning, have yet obtained a deservedly great reputation for their skill in writing, have not, I believe, as a rule, been ready speakers. Macaulay was not; although it is true that the House of Commons always filled up whenever he was addressing it. Thackeray, too, is said to have entirely collapsed when making a speech, regaining, however, sufficient confidence to assure the assembly that *they* were the sufferers in consequence of his silence, and that they had missed words of wisdom and knowledge the value of which nothing could replace, and no one but he hold out to them! But such men need never open their lips when once experience has taught them that public speaking is a gift with which they have not been endowed. With the priest it is very different. He *must* speak. It is an important part of his sacred calling. He probably feels as St. Paul did who considered the duty of preaching of such paramount importance as to say, "Woe is me if I preach not the Gospel." He *must* master this feeling of timidity, then, which is really the reason why the "tongue cleaves to the roof of the mouth." To such a one the learnt sermon is the only possible way out of the difficulty; since, although, so far as he personally is concerned, a *read* discourse would answer the same end, no congregation will submit with patience to anything read in a church unless the manner, the voice, and the whole attitude of the reader be so changed from that which they naturally are that the fact of his reading becomes almost entirely concealed. Very few persons can succeed in the performance of so difficult a task. The speaker who needs confidence must, therefore, learn his sermon; but, as soon as he has gained sufficient self-possession so as to say only a few words without any extraordinary feeling of nervousness, there should be an end to anything stored up word for word in his mind or carefully committed to memory. He is not without examples, and those of the very best kind, in learning his sermon.

We are told by the historian Socrates that Attius, one of the

Archbishops of Constantinople in the fifth century, obtained considerable proficiency in the art of public speaking in this way; and it must be evident to the attentive reader of the orations of St. Gregory Nazianzen that that most accomplished preacher went to the trouble of burdening his mind with his discourses sentence by sentence. Yet as you say, Scudamore, the practice is a highly dangerous one, and, instead of adding to the beauty of the thing spoken, it really detracts from it. Indeed, I am no advocate either of learnt or of written sermons; although I hold it to be imperative that he who aspires to exact and correct speaking should, for the first year or two during which he is called upon to exercise the serious duty of preaching, write out beforehand that which he wishes to say. He should not learn it. He should assimilate it; a process which consists in reading over, once or twice only, that which he has written, and after this, in making easy and very short notes or headlines which he should fix well in his memory, finally thinking quietly to himself over the whole discourse as he intends to preach it. He should imagine that he is really engaged in speaking to his audience; but he should be careful to have absolutely nothing to do with his manuscript so soon as he has made his notes which alone he will cause to stand out in his mind like beacon lights previous to settling down and engaging his thoughts on that which he has written. Some such practice as this would give him a grasp of the language; for no one can write well without first of all reading; and while the attentive *reader* will always find that his vocabulary is being increased together with his stock of information, the *writer* soon becomes aware that nothing helps him so much as writing does to use the proper word when speaking, and that nothing supplies him with so many synonymous expressions which, in the very act of addressing, wait within his lips, ready for him to choose which he may prefer. Besides this, so soon as he has commenced to think over the matter which he has consigned to paper, the young preacher will find many fresh thoughts which had not previously crossed his mind; and, having assimilated these together with those in his manuscript, his ideas will have so increased that it will disconcert him very little if he finds, as most speakers do, that, in the act of preaching, something or other

escaped him. Having once gained confidence and a perfect command of the language, the written sermon should cease. The perfect sermon only comes from earnest thought. You will have nothing worth hearing without that; and you will have nothing which will be pleasant in the hearing and which will fasten the attention upon itself unless by much labor those thoughts are, as it were, scheduled, fitted into their places, joined together, and then, by the aid of short notes of which I have already made mention, well impressed on the memory.

Scudamore.—Very good, Graham, very good. Yet you have, as I think, overlooked one of the necessary results of the principles which you have laid down. You want the young ecclesiastic to write a little; you require the older one to read a great deal. Heaven forbid! Excuse me for being so emphatic in my desire that they should read less, and, consequently, write only their letters. What would your preachers read? What *do* they read? They read the sermons of other people, and whether they learn them by heart or only "make them their own" in the manner you have suggested, the result is equally bad. If they would only use some little discrimination in presenting the patient and long suffering congregation with the discourse they have pirated, they would not be so much to blame; although, in any case, it is somewhat difficult to see where the morality lies of holding out, as the fruit of one's own toil, that which has cost another no small amount of labor. But there is so little discrimination in their selections. I think you told me once that you yourself heard a whole sermon, taken from the *Holy Court* by Nicholas Caussin, addressed to flower girls in London; and that you were amused on one occasion to find a preacher "throwing off" one of the most mystic of Tauler's effusions at a seaside resort, where the congregation were engrossed in the thoughts of how to spend, in the best and the cheapest manner, a short but hardly earned holiday.

Graham.—I do not know that there is any particular sin in preaching a sermon composed by some one better qualified to do so than one's own self. St. Augustine in his *Doctrina Christiana* recommends the practice to those who are aware of their limitations in this regard, and who realize that the gift of original

thought has not been vouchsafed to them. From the sixth century onwards the clergy frequently read or preached a sermon taken entirely from one of the ancient Fathers of the Church, such as the great Bishop of Hippo or the still greater Chrysostom; and, I must confess it, I am grateful that some such custom did obtain. In the West it has saved us from much painful originality. For, of all the mental tortures we are sometimes called on to endure, not the least is that caused by the perusal of the Greek sermon after the days of St. Proclus. Nothing but leaves; empty verbiage; discourses made up of exclamations; almost all, excepting those of the remarkable St. John Damascene, running riot with hyperbole; the only reason for these strange productions being that the Greeks, unlike the Latins, failed to see that the great gift of preaching had for the time left them, and that, consequently, it were much better to repeat the incomparable homilies of Basil and Chrysostom, of the two Gregories or of the two Cyrils, than to hold up the age in which they lived, by their insipid orations, as one of serious decadence in the ministry of the Word. There are some to whom the sermons of others are a necessity. What is the hard-worked priest to do, or even, what can the constant and continual preacher do? Time, after all, will not stretch just as we wish like an elastic band; and original thought takes time, and very frequently a large amount of it. Better, far better, of course, would it be were every one, called on to preach, to deliver his own thoughts and impressions; since half of the success in this office follows only when one is giving to others a part of oneself—his own soul, as Ruskin calls it, when talking of a cognate subject.

But what if we are happily wise enough and sufficiently humble to know that we are incapable of original thought, and that, although we have a soul to give, yet we have not been endowed with talents which, like a channel, are the means whereby that soul is to be infused into other minds and hearts? It is very evident, Scudamore, that under those circumstances there is nothing for it but to read the sermons of others, to assimilate their ideas in the same manner as I have already said one should endeavor to assimilate those which spring up in the preacher's own mind, and to use those sermons as if, indeed, they were the

actual outcome of the speaker's own labor, instead of being as you call it "pirated." You are, of course, not justified in your use of so obnoxious a word as "pirate." No one "pirates" a thing which the owner exposes for sale, which the purchaser properly and lawfully becomes possessed of, and which he so uses as to leave any rights over the work, which the author may have reserved to himself, uninjured, nay untouched. I have never yet read a sermon, either ancient or modern, in which the writer has expressed so much as a wish that no preacher should avail himself of its assistance in the pulpit. It is, on the contrary, generally supposed that a great and important reason for publishing sermons at all is that they may, in the mouths of others, obtain a wider influence and receive the chance of a more extended power. The question of morality may, perhaps, come in in the case of discourses which make their way into the public press without their author's permission; and a great many pretty and nice points might be raised for and against on the subject of the moral lawfulness of adaptation by any speaker who thinks fit to utilize such discourses. No, Scudamore, it is not the borrowing of sermons which is to be condemned; but you are quite right in asserting that in the sacred minister there is sometimes decided evidence of a want of discrimination in the selection either of a subject or of a method of treating it. I do not think that there is any very real danger of Tauler's inundating our modern pulpit. Extraordinary, indeed, as I consider the sermons of that wonderful mystic, I am glad to believe that he is known only by dry-as-dust students, and by people who, like Charles Kingsley and Sarah Winkworth, look about for precursors, as they call them, of the "glorious Reformation," a movement, by the way, with which Tauler would have had not the slightest sympathy. But here *is* a danger of the preacher's either using or composing a sermon absolutely out of keeping with the needs of the congregation he is addressing. I was really about to speak on this point when I mentioned the fact that nothing is worth listening to which has not been prepared. Two things lie at the very basis of all preparation, and of these two things one is the endeavor, first of all, to imagine what kind of an audience the speaker is likely to have in front of him. This will be a thought requiring very little consideration

if, as is generally the case, he have a church committed to his care outside the administration of which he never or hardly ever allows himself to wander. For he knows his flock. The second thing necessary by way of preparation is really far more important than the first, and the absence of it I am much inclined to blame for the badness, the dryness, and the general tediousness of sermons to which, when we commenced speaking, you alluded. The most essential thing for the proper preparation of a discourse is, I hold, a due appreciation by the preacher of the times in which he lives.

Scudamore.—I don't understand you, Graham. You cannot appreciate that about which you know nothing; and nothing at all, or next to nothing, is what the average preacher seems to know about the present day. For, by the times, I suppose you mean principally the thought of the times. Is that not so?

Graham.—Well, perhaps I should have said that every preacher ought to be first and foremost a child of his own times. It is hardly a preparation made at a given moment with the view of delivering any particular sermon that I speak of, so much as a state, a mode of thought, a condition, a cast of mind which ought to be essentially modern. For instance; were the great Fathers of the third and the two succeeding centuries to return to life they would not preach in the same manner, nor on the same subjects as those which took up so much of their time then, and with which they captivated their listeners. Why not, do you think? Because one of the great secrets of their success was that they understood the days in which they lived and breathed with the breath of their times. Were they to rise in our midst, believe me, the very first thing they would make it their business to know would be the line of thought, the difficulties, and the signs of the present age. The preacher of to-day lives in the past. He thinks in a manner long since obsolete. He attacks difficulties no longer existing. His arguments are of the Middle Ages. He forgets that all things have changed not only since then, but even during these last fifty years, and that, consequently, what was of force or interest even so recently has neither weight nor attraction now. It is not the dead past which week by week sits in front of him. His hearers are brimful of life. They are influenced by modern

thought, whether they like it or not. They have been fashioned in the mould and turned by the lathe of the present.

Scudamore.—Ah! Graham, now you are criticizing not the preacher, but his training in the seminary. Surely the student is father to the priest in the same manner as the child is said to hold that relationship to the man. You evidently desire an alteration in ecclesiastical studies before ordination: an end to scholastic philosophy.

Graham.—Not at all; not at all. I should be the very last to interfere with the intellectual training and preparation of our priests. I should certainly regard the discontinuance of the use of what you term scholastic philosophy as the greatest mistake ever made—almost as a crime, at least until you have something equally good and powerful to put into its place. There is much to be said, I admit, on both sides of the question; but, as I was certainly not alluding to it when I first of all said that the knowledge of the times is the one great requisite in the modern preacher, I will not discuss it now. It is after the young priest has left the seminary that the formation of the spirit of the day is to be carefully cultivated in him; and that by his own effort and endeavor. He has to lead two lives, if I may so put it. He has to be a Peter and a John in one, as St. Augustine under these two names so well characterizes the active and the contemplative lives. If he has properly laid to heart the lessons received during his seminary days, he will find no difficulty in copying the Evangelist. He will have acquired a habit of silent, quiet prayer, a custom of frequently communing with his Master whom he will ardently love; and his faith will be kept very vivid, at least such is my extremely firm conviction, by the studies he has made in the works of the Schoolmen. But from the very first day he takes up work on the mission, he has to train himself into becoming a Peter, nay, a Paul as well as a John; and one way in which this is to be done is by being "all things to all men; to the Jews a Jew, and to the Greeks a Greek." How can he attain to this result if he knows nothing, and cares to know nothing, of current thought? I do not demand on his part an exhaustive study of the views which affect the world in the twentieth century; but I should be pleased could I think that

the ordinary ecclesiastic is aware that the age has its own manner of regarding things, and that it is a very different manner from that which, as a St. John, he, in his contemplative life, adopts, and which in its turn keeps him fast to his faith and to his Lord. The world is very sick; it is his place to try and heal it; how is he to do this if he is in entire ignorance of the nature of the disease? I do not require in my preacher an intimate acquaintance with the works of Darwin, or Hæckel, or Hegel, or Baur, or Wellhausen, or Harnack; but I should like to feel that he has taken in better than any member of his congregation, the fact that these men and a host of others of lesser fame are influencing the age in which we live in an incalculable degree. Evolution, the Hegelian philosophy, and what is called the Higher Criticism are in the air. The old landmarks are gradually becoming obliterated. The origin of life, of the world, of the Sacred Scriptures, are not merely questioned; they are *accounted* for, and it is needless to say that they are accounted for to the detriment of Christianity. Does the preacher realize the state of the times, do you think? Would it not be nearer the truth were we to say that the difficulties he imagines to be prevalent are those he has seen in a book of theology in the seminary; something, perhaps, like the Manichæanism of the eighth century, or the Nominalism of the eleventh, or the Jansenism of the eighteenth?

Scudamore.—Of course, Graham, as a layman I agree with every word you have just uttered; but I believe that a priest would answer you by asking the simple question: Is not the Gospel, like Christ, the same yesterday, to-day, and forever? We have a message to deliver which does not grow old, which has no fashions, which can submit to no change, which is the same now as it was two thousand years ago, and which two thousand years hence will be the same as it is now.

Graham.—I endorse every word of that, Scudamore. But surely the *method* of representing that truth must be different according as the audience varies or the times change. St. Paul appeals to pagan authors and eagerly grasps the feature of the statue dedicated to the "Unknown God" when he addresses the Athenians; while, on the other hand, when preaching to Jewish

communities, his Rabbinical learning and arguments, redolent of the *Beth Midrash*, appear in every line. The difference between the two forms of public address is stupendously great. The first sermon, as Lightfoot thinks it, of the Christian era—one attributed, although wrongly, to Clement of Rome—differs in its severe simplicity from the stately flow of Chrysostom, or the close reasoning of Augustine, three hundred years later. Basil, of the fourth century, has quite another manner of enforcing truth than that employed in the Epistle of Barnabas, or that of Diognetes in the second. Place a sermon of St. Bonaventure by the side of one of Gregory Nazianzen. The former reads like a production of the Schoolmen, as, considering that Bonaventure was one of the great lights of the scholastic days in their glory, it ought to do; and the latter gives you a taste of Greek oratory, at the perfection of which Gregory aimed, and which the polite people of Constantinople in the fourth century loved. So much is it true that the great preachers of the past both knew, and sought to know, the spirit of the times of which they formed a part that, from their pages, a good view of those days can be obtained. The state of Antioch, of Constantinople, the manners, customs, pursuits, and current thought of the East, are to be seen and enjoyed in the Homilies of Chrysostom. To a great extent this is true of those of Augustine, with regard to the West. The pietistic condition of the German people in the fourteenth century is reflected in the rugged, but at the same time eloquent, sermons of Tauler. I think that nowhere can the gaiety, the turbulence, the wickedness, and yet, in spite of it all, the fundamental Catholicity of the Florentines of four hundred years ago, be so well seen as in the discourses of the severe Dominican friar, Savonarola. Again, you almost see the England of the early Reformation period, its court, its aristocracy, its peasants, its luxury, its current thought, and even the struggles it was making to keep the Old Faith, in defiance of all efforts made to the contrary, in the sermons preached by that archheretic, Hugh Latimer, at Paul's Cross. And, finally, you see the Spain of the seventeenth century, with, I may add, not a little of the events taking place at that time far away in England, in the pages of Fray Luis, of Granada. For the great preacher not only stamps his own age, but he cannot help be-

coming marked by it to such an extent as to make it not difficult, so soon as his words are read, to say that he lived in such and such days, though the book have no title-page and the discourse lose both name and date.

Scudamore.—But might not the line of thought which is so common in these days and which you say should be, after the Holy Scriptures, the supreme consideration of him who would teach others, injure his faith and, instead of instructing him, cause him to imbibe the very errors he wishes to refute, and make of him a castaway?

Graham.—I presume, of course, that he will be careful about that preparation without which all else is absolutely useless; I mean the preparation of prayer. To him who prays properly there can be no such danger as that which you apprehend. What evil ever happened to Origen from reading Celsus, or to Chrysostom from Plato, or to Gregory Nazianzen from Hesiod, or Ambrose from Cicero, or Thomas of Aquin from Aristotle? What harm could ensue to the young ecclesiastic from even an intimate knowledge, which as I have said I do not expect of him, of Herbert Spencer, or of the *Origin of Species*, or of the *Belfast Address* of Tyndall? Had these men lived in ancient times they would have been eagerly perused by the Fathers for two reasons, one in order to confute them, and the other to cull from them whatever is true, reducing it to the service of Him "who hath subjected all things under His feet." There is too little spoliation of the Egyptians going on, as those ancient Christian scholars termed the selection of what was true from the midst of what was false in the pagan systems by which they were surrounded. Only in these days does the herald of the Gospel of Christ fail to take advantage of the great amount of knowledge apparently opposed to the doctrine of his Master; whereas, like the eagles gathered together around the body, he ought eagerly to grasp that which is of use and leave the rest to decay, as assuredly, together with everything that is false, it must and will. Never before has this strange apathy been noticeable. Around the divine faith revealed by the Son of God there has grown up much knowledge none the less true because it has come from external sources; and that which was best in heterodox philosophies

has been grafted on to the Religion of Christ, like the wild olive trees about which St. Paul speaks. We have borrowed the Psalms, the salutations of the Mass, our Alleluias and our Hosannas from the Jews. You can hardly find a more reasonable explanation of the immortality of the soul than that of the *Phaedo* of Plato, or of Purgatory than that to be found in the *Gorgias*, or of the superiority of spiritual joys over temporal ones than in that remarkable chapter in the *Republic* in which the men are represented as chained down, looking at the shadows in front of them on the wall of a dark cavern. Again of Aristotle St. Thomas thought so much as to call him *the* Philosopher, and, to mention a more modern celebrity, Dr. Arnold of Rugby, while he regarded Cambridge as the better university, preferred sending his son to Oxford solely because Aristotle was not entirely neglected there as he was at the sister seat of the Muses. Why may not the preacher of our day treat the thought of the age in the same manner, throwing the shell away, as it deserves to be, and keeping the kernel of truth which, even were it only the smallest fraction, is, nevertheless, precious? Do not misunderstand me. I do not want my preacher to controvert; I do not wish him to feel called on to confute. I believe that controversy of any kind hardly ever has the effect sought after by the doughty champion who thinks fit to enter the lists against each and every heretical and wrong view or opinion. Only a genius like Basil or Augustine is capable of preaching controversy in the manner in which it should be preached. But I *do* want him in his preaching to be modern, and not, as too often is the case, the relict of a former time and the solitary spirit of an age that is long ago passed away.

During these latter sentences we had risen to our feet; and having reached our hotel we commenced our *dejeuner* which, I must confess, I very much needed.

JOHN FREELAND.

Ely, England.

THE TRAINING OF THE VOICE FOR PUBLIC SPEAKING.

A LITTLE more than a year ago the Protestant Bishop of Ripon invited the eminent actor, Sir Squire Bancroft, to address the clergy at the Diocesan Conference on the subject of preaching. In the course of his address Sir Squire Bancroft said: "The point with me this evening is, why have such numbers of the sermons I have listened to been quite forgotten? Why? Because they were badly delivered. I make no doubt that many of them were masterpieces of theology, were marvels of erudition; but they who spoke them were devoid of gifts which so adorn their holy calling, so aid their responsibility. . . . The first duty of a preacher, there can be no question, is to make himself heard, the second to be impressive and convincing."

The *Guardian*, commenting on this speech, wrote: "It is certain that what is worth doing at all is worth doing well, and as sermons undeniably form a considerable part of the duties of the clergy and a part with which nobody seriously proposes to dispense, it is obvious that ineffective preaching means a wholesale waste of spiritual opportunity and a substantial hindrance to the work of the Church. The conviction that our preaching is far less effective than it ought to be, and than it might be, is very widespread, and it seems to us by no means unfounded." The writer, continuing, assigns a reason for this failure. "One reason certainly may be found in ineffective *delivery*. Every Sunday, probably, scores of sermons are delivered which represent careful preparation and deep thought, but yet fail to rivet attention, or to impress any lesson, because they are only *half audible*, or because they are *hurried* in delivery, or intolerably monotonous, or marred by some *eccentricity* of utterance. The Bishop of Ripon did well when he invited Sir Squire Bancroft to speak on this subject at the Ripon Diocesan Conference the other day. There must always be marked differences between the delivery of the pulpit and the delivery of the stage; but none the less, the preacher has much to learn from the 'well-graced actor' who allows no sentence to fail of its effect from want of *clearness in elocution* or *expressiveness* of manner."

From the reading of two articles in THE ECCLESIASTICAL

REVIEW, one by "Censor" and the other by a Seminary Professor,[1] and also from the writer's own experience in England, the remarks made about the preaching in the Anglican Church may, speaking generally, be applied without injustice to the preaching heard in our own churches. No one knows better than the priest himself, or the ecclesiastical student, the many difficulties to be overcome, and the little time at his disposal to overcome them. It is, then, with the intention of being, as he ventures to hope, of some service to his fellow-priests that the writer offers these few suggestions on the correct training and control of the voice.

Though many may find it difficult to analyze the charm of a well-trained voice, there are very few who are not susceptible to its beauty. First-class voices may be the exception, but there is no doubt that a moderately good voice, and still more a poor and weak voice, or a rough and unpleasant one, may be much improved by a little, but regular, practice. Here, as in everything else, regularity and constancy in practice are necessary. Years of neglect, or maybe misuse, of the voice cannot be made good in a few lessons, given at long intervals. If years of study are required by us to become masters of any instrument, which has the advantage of being more directly under our examination and control, we are not to be surprised if voice training also requires its fair share of study and application to attain success. Plutarch thus describes Demosthenes' method of study: "He bade adieu to the other studies and exercises in which boys are engaged, and applied himself with great assiduity to declaiming in the hope of being one day numbered among the orators. . . . He built himself a subterraneous study, which has remained to our times. Thither he repaired every day to form his action and exercise his voice; and he would often stay there for two or three months together, shaving one side of his head, that if he should happen to be ever so desirous of going abroad, the shame of appearing in that condition might keep him in."[2] Though we cannot be expected to emulate Demosthenes, nevertheless we ought to be prepared to spend some few minutes in this study, if

[1] "Individual Instruction in Elocution for Clerics," March, 1902. "Training of Preachers in the Seminary," May, 1902.

[2] Cf. *Oratorical Composition*, by Charles Coppens, S.J.

we wish to acquire the first essential in speaking, to wit, the power of making ourselves heard in a manner pleasant to our hearers, and easy and comfortable to ourselves.

The qualities of a good speaking voice include clearness, smoothness, volume, intensity, ease, endurance, and a certain compass. And as to attain these qualities we must have the voice-producing organ acting correctly and under our command, the first and all important question the would-be speaker should ask himself is, do I breathe rightly? No breath—no voice. Badly managed breath—badly emitted voice. Breathing consists of the double action of inspiration and expiration, and the principal organs concerned are the lungs, the chest—an elastic box containing the lungs—and the diaphragm. This last named is a strong concave-shaped muscle which separates the chest from the stomach. Leading from the lungs to the mouth is the tube called the trachea. At the point known as the Adam's apple is the larynx, the voice-producing instrument. These few simple facts will be enough anatomy for our purpose. Now consider the act of breathing. Inspiration consists in filling the lungs with air. As the lungs gradually expand—they are like two sponges—the chest expands also, and the diaphragm is forced downwards. On expiration there is the reverse process; the lungs, aided by the contraction of the chest, and the raising of the diaphragm, as it assumes its first position, forces the air outwards through the trachea and larynx, and so through the cavities of the mouth to the outside air. Both the action of inhaling and that of exhaling should be done slowly and steadily. Sims Reeves says,[3] "Never heave up the shoulders in the act of taking breath; there should be no perceptible movement of the body at all. The ribs should expand sideways in the taking of breath—the chest rising and falling with each phrase. False breathing—such as when a lady's shoulders rise as if they were about to expand like wings—not only tires the throat, but makes a disagreeable impression on the audience."

As it is of the utmost importance to have a clear idea on breath-control, we will take an example, and consider the action in an organ. We begin by pulling out one of the stops. The air

[3] *The Art of Singing*, by Sims Reeves.

is next pumped into the bellows, which, though heavily weighted, gradually rise until quite full. We have now a bag of *compressed* air, and the organ is ready "to speak." Press down one of the keys, and a note is at once sounded, steady, and of even power throughout, and so it will continue to sound until the finger is lifted from the key, when the note will finish as clearly as it began. Here is an example of breath-control,—exceedingly simple, it is true, but what an amount of ingenuity, of time and labor, has been needed to obtain this result! If we can get a like result from our own organ through the compass of an octave, or an octave and a half, our instrument will be perfect, and ready to "speak." But suppose the bellows were too small, or faulty, or the weights insufficient, or the blowing had been done in jerks, the result would have been uneven, spasmodic notes; or let the little pallet—the cap which closes the aperture and thus prevents the air reaching the organ pipe—fit imperfectly from whatsoever cause, and the result is an escape of air and "ciphering;" or again suppose the tongue or the reed in the pipe is broken or bent, or the pipe itself dented or cracked, the result is a bad note. But given an organ sound in its parts and correct in its action, then the notes will be of good quality, powerful and steady.

For correctly produced voice the requirements are substantially the same. Can you do it? Try. Slowly draw in the air through the mouth; the lungs expand and through their expansion the chest also is expanded, and the diaphragm descends. When the lungs are full a contraction of the chest muscles and a deliberate raising of the diaphragm will, with the elasticity of the lungs, compress the air, if we prevent its escape outwards. In this way we get our bellows—the chest—full of compressed air. But here is the difficulty: How are we to cut off the air that will otherwise escape from the lungs? With the lips? No. With the tip or base of the tongue? No. Nature herself has provided us with a trap door in the larynx, which corresponds to the pallet that prevents the exit of air in the organ. It is here that the air must be cut off. If the breath cannot be held at this point, there will be either a want of control, or else some other part is performing a function for which it was never intended, and this cannot be anything but injurious both to the production of voice and to the throat itself.

We have, then, two elastic substances, the lungs, filled with air, and contained in a collapsible box—the chest—and with the exit for the air cut off at the larynx, a state similar to that in the organ when the bellows are full of compressed air, and everything ready for the finger to press down the key, and raise the pallet. The will has but to act and open the exit, and the air should issue forth in an even, steady stream according to the amount of control acquired. Practice in this, as in any other matter, is necessary to form a correct habit, and beginners should not be surprised if they find that their first attempts are more or less failures. This is the whole system of correct breathing and breath-control. What is still needed for the actual production of voice is only a further development. When the student has practised this exercise sufficiently to remove any difficulty he may have experienced at the outset, let him again fill the lungs, and emit the breath in the same steady, even manner, but instead of allowing it to escape in a broad stream, restrain and regulate it still more. Repeat this several times, and finally, still restraining the flow, voice the breath on the vowel A, as in the word *father*, on a convenient note about the middle of the voice; which will usually be about F or G. The note should be clean-cut in its beginning, without any previous escape of air, and should be kept steady and firm throughout, and at full power. With regard to the term "full power" a word of caution must be given, as experience has shown that this term is liable to be much misunderstood. "Full power" does not mean a hard, forceful effort. This would denote strain, and where there is this effort and strain, injury to the vocal organs is sooner or later sure to ensue. Nature cannot be forced with impunity. Moreover, it must be remembered that "full power" is a relative term. What is right for A may be too much or too little for B, and again, that which is right for A to-day, may be, after a week's practice, too little for him. The test must be freedom from and absence of all effort. Again, a clear distinction must be made between effort and fatigue. Fatigue is to be expected when muscles long unused or in a state of atrophy are made to work again, and for this reason voice specialists regulate very carefully the length of time for each practice, usually commencing with two or three minutes for begin-

ners, and gradually increasing the amount till it reaches a quarter of an hour.

So far we have voiced breath regulated by a steady pressure from below, a clear, crisp, and firm note; and supposing the mouth and nose cavities, together with the adjacent parts, are being also rightly used, the result should be a full and resonant note. For, as in the case of the organ, the note may be robbed of its fulness and clearness by a damaged tube, so the voice may lose many of its good qualities if the reinforcing and resonating cavities are injured, or are only partially made use of. The action of opening and shutting the exit must be precise and exact. There must be no escape of air previous to the sounding of the note, but the note must issue sharp and clean-cut from its beginning, be sustained steadily and evenly throughout and without closing the mouth, be sharply finished off by the closing of the larynx.

Most professors of singing and speaking usually unite in one lesson both the control of the breath and the vocalizing of it; this may be done, and time is in some instances saved, but the writer has usually found that it is safer and quicker first to make certain that the student can control his breathing. As this exercise can be practised without noise, it has the additional advantage that we avoid disturbing our next-door neighbor, a consideration in a house of study.

With regard to the position to be taken up while practising, it will be unnecessary to add anything to the advice given by Signor Garcia, who for the past fifty years has been the greatest living authority on the art of singing:[4] "Hold the body straight, quiet, standing firmly on both legs, away from all support. . . . In this position breathe *slowly and long*. After being thus prepared, and when the lungs are full of air, without stiffening either the larynx or any other part of the body, but calmly and with ease attack the tones very neatly by a slight motion of the glottis and on the vowel A, very clear. This A must proceed from the bottom of the throat, in order that no obstacle may be opposed to the emission of tone. This motion of the glottis is to be pre-

[4] *Art of Singing*, p. 8. Among Garcia's pupils were Jenny Lind, Catherine Heyes, Madame Marchesi, who was herself for some time Garcia's assistant, and the teacher of Kraus, Gerster, Melba, Eames, and others.

pared by closing it, which momentarily arrests and accumulates the air in this passage; then, as suddenly as the pulling of a trigger, it must be opened by a loud and vigorous shock, like the action of the lips energetically pronouncing the letter P. . . I again recommend the shock of the glottis as the only means of attaining the sounds purely and without bungling." Mr. Charles Lunn, another exponent of the old Italian school of voice-training, writes: "The whole gist of study may be summed up thus. Hold the breath on deep inflation; by ceasing to will to hold, Nature, not self, sets the instrument in accurate action. Let the pressure continue the sound, and by repeated use in such manner the instrument in time will become habituated to right action—a servant to our wills instead of a tyrant crippling and frustrating our desires." And again: "No man can speak or sing with perfect self-possession and accurate response to will unless he has masterful control over the respiratory apparatus, and no one can have this control unless his organ of voice be rightly used."

Doubtless the reader has noticed that several of the works quoted treat of singing, and perhaps he may think all these details are unnecessary for the speaker and preacher. But is this really so? Both the speaker and singer have to use the same instrument. It is as important for the speaker as the singer to control the local action of the will, to manage his breath correctly and to "attack" the note aright. There is not much difference between the spoken word and the song. Cicero recognized this and wrote: "For even in speaking there is an obscure song."[5] In speech the intervals are small and hard to define, and the ordinary compass of the speaking voice is not so large as in song, nor are the notes so sustained; but the speaker's voice needs setting just as truly as the singer's, and it should ring as clear and be as powerful and musical as that of the singer's. Dr. Gordon Holmes insists on this:[6] "Even in speech," he writes, "there is music, and the spoken voice to be tolerable must be musical." "Singing," wrote Sir M. Mackenzie,[7] "is a help to good speaking, as the greater includes the less, and should therefore be learnt by

[5] *Orator*, C. 18.

[6] *Vocal Physiology and Hygiene*, p. 51.

[7] *Hygiene of the Vocal Organs*, p. 170.

every candidate for oratorical honors." So far the training of the voice has only been considered from the point of view of the speaker; but might not the importance and advantage of this first lesson with regard to those functions, in which the sacred chants of the Church form part, be also fairly urged? Its value in this respect alone is worthy of all consideration. Again, this exercise is of the utmost value for all, but more especially for those engaged in study or other sedentary occupations. Medical authorities are insisting on this more and more. They emphasize the importance of such exercises for all, practised for a few minutes two or three times a day, and by preference in the open air; while in the case of consumptives many of them insist on it as a *sine qua non*. Complete and frequent inflation of the lungs prevents them from becoming atrophied, and has the advantages to some extent of the open-air cure, now so general for chest weakness.

In conclusion. It has frequently been asked, should the breath be inhaled through the mouth or nose? For all ordinary purposes, in-doors and out-of-door, undoubtedly through the nose. In this way the air is more thoroughly warmed and cleared of impurities. But, when speaking or singing, it will ordinarily be found very impracticable, especially in rapid utterances or long sentences, and in such cases it is therefore better to breathe through the mouth.

Such then, are the first elementary principles of voice production that must be mastered by any one who wishes to make himself heard with ease and comfort. How to perfect the voice and make it "impressive and convincing" belongs to a separate branch of our study.

THOMAS KELLY, S.J.

St. Beuno's College, North Wales.

ANOTHER PASSAGE IN HARNACK.

"AUGUSTINE'S ideas in regard to the Church are full of contradictions. The true Church should also be visible, and yet to the visible Church belong also evil men and hypocrites, nay even heretics! The *externa societas sacramentorum*, which is *com-*

munio fidelium et sanctorum and finally also the *numerus praedestinatorum*, are *one* and the same Church! The *in ecclesia esse* has in truth a triple sense.

"*In ecclesia* are only the *praedestinati*, including those still unconverted; *in ecclesia* are the believers, including those who will relapse; *in ecclesia* are all those who have part in the sacraments! The Church is properly in heaven and yet visible as *civitas* upon earth! It is from the beginning and yet first instituted by Christ! It is founded upon predestination, not upon faith, love, hope, not upon the sacraments! But while taking account of these divers important points which are contradictory if there is to be only one Church, one must not forget that Augustine lived as a humble Christian with the thought that the Church is the *communio fidelium et sanctorum*, that faith, hope, and love are its foundation, and that it *in terris stat per remissionem peccatorum in caritate.*"—*History of Dogma*, by Dr. Adolf Harnack, translated into English by Edwin Knox Mitchell, M.A.; pp. 362–363.

Words are the counterparts of ideas, but they are not commensurate with them. There is no language so copious but that it falls short of expressing adequately the ideas that arise in the mind of man. Hence it is that one and the same word is made to convey a variety of meanings, or shades of meaning. Now it will be used in a wide, now in a narrow sense; at one time, it will bear a literal, at another time, a figurative meaning, as when the part is put for the whole, or the whole for a part. On the other hand, the thing for which a word stands (ultimately, words do stand for things), may be very complex, very many-sided, and only the context can tell us which of these many sides the word in a given case presents. All this is elementary, yet it seems to have been lost sight of by the famous German scholar and historian in the passage cited above. Had he kept it in view, he surely would not have risked the statement that St. Augustine's ideas in regard to the Church are full of contradictions. Paradoxes you may find in the pages of St. Augustine, but contradictions, never. A paradox is a contradiction only in appearance. To the one who has possessed himself of the key to its meaning, it is but a striking way of stating the truth.

In the writings of the great African Doctor the word *ecclesia*

or "church" bears a sense as varied as the thing it denotes is complex and many-sided. In its most comprehensive meaning, as used in the Creed, it denotes the whole Kingdom of God, as well that part which now "holds its pilgrim way on earth," as that "which in heaven ever cleaves to God."[1] This latter, he tells us, "succors, as is fitting it should, its pilgrim part; for both shall be one in an eternal fellowship, and already are one in the bond of charity; and the whole has been instituted for the worship of the one God." This is that "most glorious City of God" which, "whether in the tract of time, on its pilgrimage among the wicked, living by faith, or in the stability of the eternal home," he undertook to defend "against those who prefer their own gods to its Founder."[2] In this sense the Church is aboriginally in heaven, "for there the Church is aboriginally, where this visible (*ista*) Church is to be gathered together after the resurrection, that we may be like the angels of God (Matt. 22: 30)."[3]

Again, in a wide but more distinctive sense, the Church is the great company of believers, or of the faithful, from the beginning of the world to the end; that part of God's people which holds its pilgrim way on earth, throughout the whole tract of time, as distinguished from the part that in heaven cleaves to God. "The Church that begot Abel and Enoch and Noah and Abraham, also begot Moses and the prophets before the coming of the Lord; and the same begot the Apostles and our martyrs and all good Christians. For, while at divers times they were born and have appeared, they are all one people, knit together in one communion."[4]

Once more, the word "church" stands, in its strict and proper sense, for the Religious Society founded by Jesus Christ, as distinguished from the Synagogue of the Jews, on the one hand, and, on the other, from all schismatical and heretical bodies. This is the predominant meaning of the word in St. Augustine. By way of marking this distinctive use of the term, he often adds a qualifying word, as *Ecclesia Christi*, *Ecclesia Catholica*, and some-

[1] *Enchiridion*, n. 56.
[2] *De Civit. Dei, praef.* 16. *Cf.* also *Sermo 4*; c. 11.
[3] *De Genesi ad lit.*, c. 19; n. 38.
[4] *De Bapt. contra Donat.*, l. 1; n. 4.

times uses *Catholica* alone. "The Church of Christ was planted," he says, "in the soil from which the thorns of the Synagogue were uprooted."[5] And, distinguishing it from the sects of heresy, "the case of those who unwittingly fall in with those heretics, thinking theirs to be the Church of Christ, is quite different from that of those who know that there is no Catholic Church but that which, according to the promise, is spread over the whole world and reaches even to the ends of the earth; which, growing up among the cockle, heart-sick of sin and scandal, panting for the promised rest, says by the mouth of the Psalmist, 'From the ends of the earth I have cried out to Thee; when my soul was weary within me, Thou didst lift me up on a rock.' Now the rock was Christ."[6]

Yet another distinction in Augustine's use of this word must be carefully noted. In the visible Church of Christ, the one and only Catholic Church, the good are mingled with the bad, for the cockle should grow up with the wheat until the harvest.[7] And the status of neither good nor bad is stable: some that now are good will become bad, and some that now are bad will become good. What is more, some that are now in the Church will drop out in the event, and some that are now without will end their days within. "How many who are not of us are still seemingly within, and how many who are of us are still seemingly without!"[8] In the eyes of God and according to His foreknowledge, the former are already without and the latter within. "The Lord knoweth who are His. Those within who are not really of us go out when the occasion arises, and those without who are really of us come back to us when they find the door open."[9] Now, as a thing is in truth such as God sees it to be, the Church may truly be said to comprise such and only such as in God's eyes belong to it. Hence the paradox that some men are in the Church and yet not in it; in it seemingly, really out of it; in it as man sees, out of it as God sees and foresees.

And now for the antinomies that Harnack fancies he has found in St. Augustine. In the first place it is to be observed that in

[5] *Enarr. in Psal. 40*, n. 12. [6] *De Bapt. contra Donat.*, l. 1; n. 4.
[7] *2 Enarr. in Ps. 25*, n. 5; *Sermo 15*, n. 6; and *passim*.
[8] *Enarr. in Ps. 106*, n. 14. [9] *Ib.*

most of the instances of alleged contradictions Harnack, by his method of stating things, contrives to create an appearance of contradiction where not even the appearance exists. Statements that find the needful qualification or explanation in the context of the Saint's writings are torn from their context and forced into an unnatural juxtaposition. The reader must not suppose that St. Augustine himself puts things in any such crude way as they are put above. That is Harnack's way of making the Saint contradict himself. Nor does he scruple even to assert "the thing which is not." In the very first of the series of contradictions imputed to Augustine he gives us to understand that, according to the Saint, "even heretics belong to the visible Church." Nowhere, so far as I have been able to see, does St. Augustine say this; in at least two places he distinctly says the very opposite. "But heretics, holding what is false concerning God, violate the faith itself; and schismatics, by their impious separation, break the bond of brotherly love—although they hold the same faith that we do. Wherefore, neither heretics belong to the Catholic Church, which loves God; nor do schismatics belong to her, since she loves her neighbor." [10] Again, he declares that all heretics have broken away from the Church, making "open and bodily rupture." [11]

Let us, however, for the sake of greater precision, distinguish between heretic and heretic. A man may be openly and visibly a heretic, or he may be such in his secret heart, so that his heresy can be known only to himself and to God. It is of the former kind of heretic St. Augustine speaks in the passages just cited. The latter kind he puts in the same category with men of evil life, who may be in the visible Church, but, so far forth as they are evil, are not of it. "Her own carnal children," he says—"that is, those who live carnally or are carnally minded—[the Catholic Church] tolerates, even as the husks and chaff wherein the grain is safer on the threshing-floor until such time as it may be freed from these integuments. But because on that threshing-floor of the Church his own will makes each one to be chaff or wheat, the sin of error of an individual is tolerated so long only as he does not

[10] *De Fide et Symbolo*, n. 21.

[11] *De Gen. ad Litt.*, c. 25, n. 32. *Cf.* also *Cont. Donat.*; Ep., c. 23.

find an accuser, or does not begin to defend his false opinion with boldness and stubbornness."[12] Here, then, is a great principle: *On that threshing-floor one's own will makes one to be chaff or to be wheat.* What is chaff to-day may be wheat to-morrow, what is wheat to-day may be chaff to-morrow—on the threshing-floor of God's visible Church. And therefore the Church, committing the judgment to God, leaves both together on her floor till the Son of Man come, with His fan in His hand, to winnow His wheat, and gather it into the garner.

But if we try to get a categorical answer to the question, whether the man of evil life and the occult heretic are in or out of the Church, St. Augustine will not give it to us; nor does the question in itself admit of such an answer. He will tell us at one time that they are in; at another, that they are not in. And in this is no contradiction, as has already been observed, though it is a paradox. In one sense they are in the Church, in another sense they are not. They are in the body of the Church; they are not in what theologians since St. Augustine's day have learned to call the "soul" of the Church. But, though actually dead members of the Church, they may be destined to become living members; in which case they are said to belong to the Church in yet another sense—*i. e.*, potentially. And what the Saint says of public heretics is applicable in part to them: "What they are to-day, we see; what they are to be to-morrow, we know not. With God, indeed—with whom future things are present—that which they are to be, they already are."[13]

To sum up, then, St. Augustine's teaching on this point. (1) Heretics in the full and formal sense simply do not belong to the visible Church of Christ. (2) Occult heretics brought up in her communion belong to her, not simply and absolutely, but in a certain sense—*secundum quid*, as the Schoolmen would phrase it. (3) Any heretic, public or occult, may, by the grace of God, renounce his heresy, in which case he is potentially a true member of the Church, and already a member according to God's foreknowledge and foreordination. (4) No heretic as such either does or can belong to the Church of Christ. A heretic as such

[12] *De Vera Religione*, c. 6, n. 10.
[13] *De Bapt. contra Donat.*, c. 3.

is the child, not of Christ, but of Antichrist.[14] In the face of this explicit teaching Harnack's assertion stands revealed as the veriest travesty of the truth.

Neither does St. Augustine anywhere say that the "*externa societas sacramentorum*, which is *communio fidelium et sanctorum*, and finally also the *numerus praedestinatorum* are one and the same Church." Indeed the *numerus praedestinatorum* is not a church at all, much less the Church which Christ founded and which He commanded men to hear on pain of being reckoned among heathens and publicans. It is but a multitude, in itself actually without unity, though one in the foreordination of God. To God alone are known the individuals that make it up. So far are they from being one and the same Church with the *externa societas sacramentorum*, according to St. Augustine, that many of them, at any given period of time, do not at all belong to that *societas*, but are to be found outside the Church's pale. "For, according to His foreknowledge, who knows whom He has foreordained before the foundation of the world to be made like to the image of His Son, many even who are openly outside, and are called heretics, are better than many Catholics, even good Catholics."[15] In the meantime, however, they are not in the Church; they are "openly outside;" and yet they are in the number of the predestined. Therefore it is a further travesty of the truth to represent St. Augustine as teaching that the number of the predestined and the visible society of the faithful who are united in the participation of the same sacraments are one and the same Church. To ignore the distinctions that the Saint so plainly makes, is, if not consciously unfair, of a surety unscholarly and uncritical. "*In ecclesia* are only the *praedestinati*, including those still unconverted." But St. Augustine says expressly of the latter that they are *aperte foris*. It is only "according to the foreknowledge of Him who knows whom He has predestined" that they are said to be *in ecclesia*. To suppress the former statement, and omit the very important clause which limits the latter, may serve the purpose of one who is intent on making St. Augustine contradict himself. But it is very far indeed from serving the cause of truth.

[14] *Contra Adv. Leg. et Prophet.*, l. c.; n. 40.

[15] *De Bapt. contra Donat.*, l. 4; c. 3.

"The Church is properly in heaven, and yet visible as *civitas* upon earth!" Is "properly" St. Augustine's word? "Primitus," I read, but nowhere "proprie." When St. Augustine says that the Church is in heaven, what he means must be gathered from the context. And he does but say what St. Paul said before him "—to make all men see what is the plan of the mystery hidden from eternity in God, who created all things; that the manifold wisdom of God might be known to the principalities and powers in the heavenly places through the Church, according to the eternal purpose which He put forth in Christ Jesus, our Lord." (Eph. 3: 11.) Commenting on these words of the Apostle, the Saint says: "This, then, was so hidden from eternity in God that, nevertheless, the manifold wisdom of God was made known by the Church to the principalities and powers in the heavenly places; for there the Church is, primordially, where the Church that now is here shall be gathered after the resurrection, that we may be the peers of the angels of God."[16] By the Church in this passage is meant the Head of the Church, even Christ Jesus. To this Church that is in heaven belong the angels and the spirits of the just made perfect, and it is one in the bonds of charity with the Church which, "in the tract of time, holds on earth its pilgrim way." What genius for misrepresentation must the one have who makes St. Augustine say that the Church is properly in heaven and yet visible as *civitas* upon earth!

"It is from the beginning and yet first instituted by Christ!" What is from the beginning? Certainly not what was instituted in the fulness of time. And certainly St. Augustine does not say nor dream of saying, that it is. But he predicates this of his *ecclesia*. He uses the same word, yes; means the same thing, no. If Harnack really wishes to expound St. Augustine he must first unlearn this puerile art of quibbling with words.

"It is founded upon predestination, not upon faith, hope, love, not upon the sacraments!" Suppose we put it this way: "It is founded upon predestination, yes; upon faith, hope, love, yes; upon the sacraments, yes." This is the true way of putting it, and it is St. Augustine's way. The three propositions which Harnack presents as mutually exclusive, are far from being so in reality.

[16] *De Gen. ad Litt.*, l. 5; c. 19; n. 38.

The Church, as it is in the mind of God, is founded upon predestination; as it is in the minds and hearts of men, it is founded upon faith, hope, and love; as it is in the world of sense and symbol, it is founded upon the sacraments. Or, to express the thing after the manner of the Schoolmen, in the order of efficient and final causes, the Church is founded upon predestination; in the order of formal cause, upon faith, hope, love; in the order of instrumental cause, upon the sacraments. In other words, God's grace, which is the very life and soul of the Church, flows, in God's predestined way, into the hearts of men through the sevenfold channel of the sacraments. There is no contradiction here, nor shadow of contradiction.

"But while taking account of these divers important points which are contradictory if there is to be one Church, one must not forget that Augustine lived as a humble Christian with the thought that the Church is the *communio fidelium et sanctorum*, that faith, hope, and love are its foundation, and that it *in terris stat per remissionem peccatorum in caritate*." This last is "the most unkindest cut of all." Though St. Augustine's ideas about the Church were full of contradictions, says Harnack to his readers, you must never forget that he was himself a simple good soul, and very pious withal. Great indeed was the inconsistency of the man. He was fully persuaded—and even tried to persuade others—that the Church is properly in heaven, yet he went through life as one who firmly believed that the Church *in terris stat.*

I have hinted once or twice in the course of this article that the paragraph which stands at the head of it could not well have been written in good faith. The more charitable view of the matter—and perhaps the truer, for, as Cardinal Zigliara has so finely said, *ipsa caritas veritas est*—is that Harnack failed to understand Augustine—*lexit nec intellexit*—and so fancied the Saint was everlastingly contradicting himself.

Let me close with a passage from Augustine. It was penned about just such another brilliant writer as the famous German scholar of our day:

"Faustus was an African by birth, and native of Mileum. He was eloquent and clever, but had adopted the shocking tenets of the

Manichees, and was accordingly perverse. I myself knew the man, as I have related in my *Confessions* (v. 3, 6). He wrote a work against the true Christian faith and the doctrines of the Catholic Church. A copy reached us, and was read by the brethren, who besought me, as part of the service of love I owe them, to write a reply. Now, therefore, in the Name and with the help of our Lord and Saviour Jesus Christ, I undertake the task, that all my readers may see how worthless to a man are acuteness of mind and elegance of style unless the Lord direct his steps (Ps. 36 : 23). In the mysterious equity of His divine mercy, God often bestows His help on the slow and the feeble; while men the most gifted and eloquent, without this help, run into error only with greater rapidity and wilfulness."— *Contra Faust. Manich.*, l. 1; c. 1.

ALEXANDER MACDONALD.

St. Andrew's, Nova Scotia.

THE FIRST EDICT AGAINST THE CHRISTIANS.

DOMITIUS ULPIANUS, the Roman jurist and chief adviser of Alexander Severus, collected the anti-Christian legislation as it existed before his time. So Lactantius informs us, indicating the seventh book of Ulpianus' treatise *De officio proconsulis* as the place where the edicts could be found. When the Roman law was remodelled under Justinian, this anti-Christian legislation was omitted from the *Digesta* or revised code, and though a great deal of Ulpianus' work survives in the Justinian Code, the edicts being naturally out of place under the changed circumstances, were omitted and have been lost.

If by any chance they should come to light, there is no doubt they would set to rest many controversies regarding the relations of the Roman power with the early Christian Church. And among other questions which would be solved, that of the origin of the first persecution is not the least interesting. As the case stands, we have one of those perplexing historical problems which so divide the opinions of modern scholars.

In this article I propose to raise a moot point of early Christian history—that of the Neronian edict. The question is this: Did Nero inaugurate a policy of persecution against the rising religion of Christ by proscribing it throughout the Roman Empire?

He was certainly the first emperor who persecuted the Christians as a distinct class. There were martyrdoms before his time, like that of St. Stephen and St. James, but none of these proceed from an imperial order.

But toward August of the year 64 an act of cruelty on the part of Nero marked out the Christians by name, and as a special class, as its victims. We read of it in the fifteenth book of the *Annals* of Tacitus. A number of men "whom the common folk call Christians," professors of an accursed superstition which originated in Judæa under Tiberius, were seized and in consequence a vast multitude were convicted, not so much on the charge of having recently set fire to the city, as on that of "hatred of the human race." The Emperor lent his gardens for the sport, and there a spectacle was provided for the Roman crowd. The condemned men were torn by dogs, gibbeted on crosses, and in the evening some of those who remained were covered with pitch and set on fire, serving as torches to light up the closing scene of an emperor's brutal pastime. St. Clement gives further details of this ghastly episode, and when he attributes its motive to "jealousy" he is probably referring to the part taken by the Jews in denouncing the Christians and in directing the tyrant's attention toward them. This explanation is all the more probable from the fact that Nero was at that time enslaved by the fascination of Poppæa, a Jewish proselyte, who might easily point out the sect, so unpopular, so hated by the synagogue, as the object of the Emperor's mad wrath.

What concerns us in this incident is, that it is not the result of a persecuting "policy." It stands out as an act of ferocity on the part of Nero, the sacrifice of a fraction of the population to the cruelty of a Roman mob. There is no evidence that a law was passed; the action of the administration was summary; superstition, magic, the hatred of the empire, which popular imagination conceived as the characteristics of this strange, ignoble sect were made the pretext of a raid. There is no legislation here; the episode is one of sheer brutality. Tacitus, doubtless transferring his own opinion to the witnesses of the scene, closes his account thus: "They (the spectators) sympathized with these men because they had been immolated, not for public advantage, but to gratify the barbarity of a single man."

We will turn from this act of cruelty to the state of things—in so far as we can get a glimpse of them—in the reign of Trajan. We are fortunate in having a letter of Pliny and the reply of Trajan regarding the trials of Christians in Bithynia, which give some idea of the persecution as it was carried out in the year 112. Pliny had been sent in 111 as a special *legatus* of the Emperor, to reform abuses and to put in order the finances of the province of Bithynia-Pontus. As he journeyed through his province, he addressed letters to his imperial master acquainting him with the state of affairs. Among other matters he asks advice concerning the trials of the Christians. As he had not been present at any of these before he was sent on his mission to Bithynia-Pontus, he was unacquainted with the details of the procedure to be followed in these trials. He thought fit to explain to Trajan what he had already done. The drift of his treatment of the accused Christians may be gathered up into the following points:

1. The accused were called upon to confess or to deny that they were Christians; if they confessed, they were threatened with torture and again interrogated; if they persisted, they were, according to their condition, either led to execution at once, or sent to Rome.

2. Some had been anonymously accused: these could free themselves by denying their belief in Christ, and offering wine and incense to the portrait of the Emperor.

3. Two deaconesses were tortured for the sake of gaining information regarding Christian principles and worship. Pliny found nothing lawless—only an immeasurable superstition. But there are circumstances that make the office of judgment perplexing. The accused are numerous; they are of all ages and both sexes; some of them have abandoned the sect as far back as twenty years ago; besides, the difficulty is disappearing now that the new governor is firmly taking the matter in hand.

Trajan's answer gives confirmation to the procedure of his *legatus*. If openly denounced, Christians must be punished, though no notice is to be taken of anonymous denunciations. Apostates are to be set at liberty, and there is no necessity for hunting out suspected persons. The Emperor leaves other details to the judgment of his representative: "In such matters," he

writes, "one cannot establish a fixed rule that can be applied to all cases."

It is amazing that Mr. Addis[1] should see in this reply of Trajan the inauguration of the persecution of Christianity "in the proper sense." On the face of it the two letters presuppose persecution "in the proper sense." Pliny neither asks for nor obtains a commission to persecute. His perplexity does not arise from a doubt whether Christianity is or is not a crime; his view of that matter is evidenced by his punishment of those who would not deny the faith and "curse Christ." But as a practical statesman he is confronted by a difficulty on a large scale; the heathen temples are abandoned, the pagan celebrations are interrupted; and the trade in sacrificial victims is dangerously on the decline. Hence, he is chary of pushing the rigor of the law to its utmost limit; he hopes that patience will set matters right in a short time—indeed he sees signs of improvement already, and the State religion is again asserting itself in the province.

It is possible that Pliny is responsible for introducing into the trials a test of guilt or innocence, when he insists on the worship of the Emperor by the accused men; there is no evidence to show that this was used before in Christian trials, and it is frequently to be found in the accounts given by the later Acts of the Martyrs.

Though the letter of Trajan does not inaugurate the persecution, it is interesting as a witness of the change that has taken place in the interval between the *piacula* in Nero's gardens and the year 112.

Then a pretext was found for molesting the Christians other than their profession of the new religion; they were charged with being incendiaries and enemies of the empire. Under Trajan it is the name of Christian which is their offence; if they continue in its profession they must suffer death—they can purchase liberty by denying and cursing it.

This signal change, the persecution of Christians *propter nomen*, was not a novelty in Trajan's time, it dates back to the time when the First Epistle of St. Peter was composed. There is no valid reason for doubting that the traditional date of St. Peter's Epistle is correct (toward the end of the year 64). Pro-

[1] *Christianity and the Roman Empire*, p. 69.

fessor Ramsay,[2] who assigns the composition to the time of the Flavian emperors, sees such evidence in it of the persecution of the Christians *propter nomen ipsum* that he admits that if an earlier date could be proved, it would be necessary for him to modify his theory concerning the course of the persecutions.

The persecution *propter nomen*, then, is at least as old as the First Epistle of St. Peter. As there is no convincing reason, internal or external to the Epistle, why we should assign it to a post-Neronian time we may for the present purpose assume that it was written by the Apostle between 64 and 68.[3]

This letter was addressed to the faithful of Pontus, Galatia, Cappadocia, and Bithynia, and its terms show that the Apostle had before his mind a severe persecution of the Church, either actual or of immediate expectation. "My dearly beloved," he writes, "wonder not at the burning flame which is in your midst . . . rejoice rather that you are made partakers in the sufferings of Christ." These sufferings are falling on them, moreover, on account of the faith they hold: "Let none of you suffer as a murderer or a thief . . . But if as a Christian, let him glorify God in this name."

What circumstances gave rise to this Epistle? The usual answer given by historians is that shortly after the atrocities in Nero's gardens the Emperor issued an edict to the Roman world in which the Christian name was made a crime punishable by death. This edict was the background of the later legislation; it was the original proscription. Sometimes it was modified, as it was by the rescript of Hadrian, at other times it fell into abeyance—as it probably did between Nero's time and Domitian's: but it ever hung over the Christian communities like a doom; the wish of a senate or the whim of an emperor might recall it in all its force, renewing and surpassing the tragedies that followed on its first enactment. This edict, whose terms we can only surmise, put the Christians outside the protection of the law, and rendered them liable on several counts to its severities. Atheist, innovator, traitor, conspirator, are the descriptions given to the followers of

[2] *The Church in the Roman Empire*, ch. XIII.

[3] The year 68 is given as the latest date, in view of the tradition which places St. Peter's martyrdom in the reign of Nero, who died A. D. 68.

Christ by their judges; all things that are evil are summed up and included in this name of "Christian." It is this condemnation that the apologists so bitterly resent; and if any one of them pauses to attribute the blame, it is Nero whom he points out as the author of the decree of persecution.

This edict, taken for granted by historians for so many centuries, has within the last few years been denied an existence. It is true that many scholars still believe it to have been issued, M. Allard among their number; but a great many take the view of Mommsen that the persecutions were a matter not of legislation but merely of police administration. There is, they hold, no sufficient evidence of a persecuting law. The Christians were persecuted by reason of a wide and arbitrary power possessed by magistrates, who were empowered to use all diligence in securing tranquillity and good order, and to apply penalties at their discretion.[4] The present paper is confined to one question only of the controversy—the existence of the edict of Nero. There seems no well-founded reason to doubt that it was issued. The evidence of antiquity, so far as it reaches us, is in its favor. "Not only the historians of the fourth century," writes the Abbé Fouard,[5] "but the apologists of the preceding ages as well, give us to understand that both Nero and Domitian issued edicts for a general persecution. About the year 170 Melito of Sardis declares that these two emperors 'were the only ones who sought to wipe our faith out of existence by means of calumny.' Tertullian, thirty years after, is still more explicit. 'All Nero's acts have been abrogated,' he tells us, 'only one Neronian contrivance' subsists, his condemnation of the Christians. Is not this plain enough testimony to the existence of that Edict of Persecution so often alluded to in the writings of Christian antiquity?"

But to many modern writers the evidence seems insufficient. "There is no evidence," writes Mr. Hardy, "that either by Nero or by any of the Flavian emperors any general instructions were given to provincial governors to put down Christianity." In answer to this we will look somewhat more closely at the evidence that the Abbé Fouard has indicated in the quotation given above.

[4] M. C. Callewaert treats this subject in four articles in the *Revue d' Histoire Ecclésiastique*, October, 1901, et seq.

[5] *Last Years of St. Paul*, chap. VII.

Mr. Hardy gives no reason for his scepticism concerning the edict except that he quotes from the writings of Sulpicius Severus and dismisses his testimony, referring us to Professor Ramsay. To Professor Ramsay we betake ourselves and find the following: "It is true that Sulpicius Severus, whose account of the Neronian persecution is founded on Tacitus and stated almost in his words, proceeds: 'This was the beginning of severe measures against the Christians. Afterwards the religion was forbidden by formal laws, and the profession of Christianity was made illegal by published edicts.' But the value of this late evidence depends entirely upon its source; and there can be no doubt that the author's account of the Neronian persecution has no authority except in so far as he quotes from Tacitus. Now this statement was certainly not founded on anything that was said in the *Annals*. . . ."[6] Why, we ask, should Sulpicius Severus be regarded as depending solely on the writings of Tacitus? He was a lawyer and that part of Ulpianus which has been since lost, including the chapters *De officio proconsulis*, was available to him. It is plain that he does not depend entirely on Tacitus, even in the passage cited by Professor Ramsay, which in the original runs thus: "Post etiam datis legibus religio vetabatur palamque edictis propositis christianos esse non licebat." The last four words, "Christianos esse non licebat" seem to embody the formula of proscription. We meet them in Tertullian in this form: "De legibus primum concurram vobiscum ut cum tutoribus legum. Jam pridem quam dure definitis dicendo; non licet esse vos." This comparison brings back the evidence of Sulpicius from the year 400 (*circa*) to the date of the *Apologeticum*—the one lawyer passes us on to another.

Tertullian, whose legal knowledge is admitted, opens his great work, the *Apologeticum*, with an account of the law as it affected Christians. His apology is addressed to the *Romani imperii antistites*. The term is obscure. It may refer to the Senate of Rome; it may be the Roman officials in Africa, who are designated. But he is evidently appealing not to the ignorant but to the learned, for he discusses points which have an interest only for those who are acquainted with Roman laws and their history. He cites

[6] *The Church in the Roman Empire*, ch. XI.

examples of iniquitous laws which have been revoked, and then sets before his readers the legislation against the Christians which still disgraces their code. Then he singles out the author of the cruel enactments against the Christians. "Consult your law-books,"[7] he cries, "you will find there that it was Nero who rushed on this sect (the Christians) as it was springing up in Rome, drawing his imperial sword to destroy it. Any one who knows anything of Nero must be aware that what he condemns must be something good. Domitian, who had something of his cruelty, attempted a similar thing. . . . Such were ever our foes, unjust, impious, filthy, whom you yourselves are wont to condemn, to whose victims you are accustomed to bring alleviation." He thus closes his argument: "Such forsooth are your laws which are levelled against us only by the unjust, the impious, the vile, the useless, the mad. Trajan moderated them somewhat, by forbidding the hunting down of Christians; Hadrian, though he investigated novelties, did not enact them, nor did Vespasian, though he warred against the Jews, nor did Verus, nor did Pius."

As we have already seen, Tertullian here gives an accurate account of Trajan's more moderate policy as witnessed by his letter forbidding the governor to search out the Christians; may we not safely follow his opinion as to the origin of the persecution?

It is Nero whom he points out as the cause of the persecution which was raging in his own time. He does not merely regard him as one who set a terrible example by the ferocity of the *piacula* of A. D. 64, but as the founder of a policy of extermination, too drastic to be followed out even by the most cruel of his successors. Nero is to him the cause of the present misfortunes. In another work (*Ad Nationes*), which has not come down to us in its entirety, he addresses the whole pagan world and here, still more definitely, he charges Nero with the cruelty of the actual grievances of the Christians of his time. The equity of Rome has undone all the rest of Nero's action—"tamen permansit, erasis omnibus, hoc solum institutum Neronianum, justum denique ut dissimile sui auctoris." There are other testimonies in other writers which might fairly be quoted to confirm the view adopted here, but, either because their authors have not such historical weight

[7] *Apologeticum*, cap. V.

as Tertullian, being prone to be led away by their character of apologist; or because their witness probably depends on him as its source, and therefore adds nothing to his authority; or, again, because their attribution of a formal "policy" to Nero is less evident, I pass over their references.

For the rest, an interesting attempt has been made to reconstruct the terms of the first edict, which well deserves to be taken account of by any study of the beginnings of the martyrdoms. Dom Leclercq quotes it in his first volume on the *Acts of the Martyrs*[8] as a masterly piece of historical guesswork:

"Sulpicius Severus, after relating the first rigors exercised by Nero against the Christians, adds: 'Post etiam, datis legibus, religio vetabatur; palamque edictis propositis *christianos esse non licebat.*' This phrase is precisely the one which Tertullian makes use of in a passage where he addresses himself to those whom he calls 'the guardians of the law,' and without doubt he here binds himself to exact quotation. 'De legibus primum concurram vobiscum ut cum tutoribus legum. Jam pridem quam dure definitis dicendo: *non licet esse vos.*' Origen speaks like Tertullian: 'Decreverunt (reges terrae) legibus suis *ut non sint christiani.*' Lampridius, wishing to note the tolerance of Alexander Severus, says: 'Judaeus privilegia reservavit: *christianos esse* passus est;' and what proves that this is legal language which is used is the decree of Galerius beginning: 'Denuo *sint christiani.*' This coincidence cannot be altogether fortuitous, it is not by mere chance that authors of different periods employ similar expressions; we are tempted to see in this phrase the very terms of an edict, probably the most ancient of all, which throughout served as the basis of the persecutions. It might well be that it contained words like these, 'non licet esse christianos,' adding scarcely anything besides. It formulated no precise accusation, it prescribed no regular procedure, it was a sort of decreed outlawry, a brutal edict of extermination. The apologists bitterly complain of it, and if the decree was couched in other terms, it is difficult to understand their complaints. They tell us again and again that they are accused of being Christians, that their name is their crime, and Tertullian in several passages affirms that the sentence of condemnation regards no other offence. The magistrate reminded the accused of the

[8] Dom Leclercq quoting M. Gaston Boussier in *Les temps Neroniennes*, vol. 1, of his work on the Martyrs.

summary and terrible enactment, 'Non licet esse christianos,' to which the accused answered if he was faithful, 'Christianus sum,' and the trial was concluded."

W. B. O'Dowd.

Birmingham, England.

WAS CHRIST AN ASCETIC?

AMONG the many spiritual treasures which have come to us from the other side of the Atlantic, few have charmed us more than the work from Father Clifford's pen—*Introibo.* One passage in it, however, has given rise to some misgiving. In the meditation for the Third Sunday in Advent on the words, "Let your moderation be known to all men," Father Clifford says:

"Our Lord was no ascetic; His great Apostle, Paul, who has best interpreted His spirit to the Western world, was no ascetic, though he chastised his body and brought it into servitude to the reasonableness of the New Law. Asceticism serves a purpose in the Church, and may be said, without exaggeration, to have been baptized by her spirit; yet of itself it is no essential part of the soul of genuine religion, and does not necessarily reveal the lineaments of the truer Christ, who in His earthly career was at once manly and tender above all His saints' imaginings of Him, and who had, moreover, a curiously every-day note about His exterior conduct that rebuked the intolerant austerity of the Pharisees and formalists of the towns, as well as the aloofness of the dwellers in the desert. And yet asceticism has played a large part in the history of the Church, and has, if possible, a graver rôle to fulfil in an age which threatens to be emasculately enamored of the material comforts of existence. But its functions will ever be remedial and transitional. Certain types of temperament will be saved by it as long as the Gospel will be preached."

About seven years ago there appeared in *The Spectator* an article containing a passage remarkably like the one just quoted. It runs thus:

"Asceticism is neither the cause nor the effect of holiness, nor even its proof and sign . . . *Per se* and in its essentials, Christianity has nothing to do with asceticism. Our Lord was not an ascetic, and

showed no special favor to ascetics. Indeed, He may be said by His teaching and example to have put a curb on the tendency of the Hebrews (like all other Asiatics) to overrate asceticism, and to consider those who ran into extravagances of bodily mortification as especially holy . . . The ascetic is not necessarily a Christian, or the Christian an ascetic; but for all that, the ascetic habit has a good deal to be said for it."

Now, whilst granting that these statements contain much truth, we are bound to say that we think that both their substance and their tone are apt to suggest what is not truth. In warning us of one danger we fear the writers have incurred the opposite danger. Let us, then, try to discuss the matter intelligently; and even if we do not arrive at certainty, we may help somewhat to clear the atmosphere.

To go to the root-meaning of asceticism: it is ἀσκέω, to practise or to exercise; ἄσκησις, exercise or training; ἀσκητὴς, an athlete. From time immemorial and amongst all classes of people bodily exercise and discipline have ever been held and felt to be a means of acquiring moral and spiritual perfection. Amongst various classes of men there have been varying degrees of strictness in this self-discipline, ranging from those who sought nothing more than mere temperance to those who inflicted themselves with extremest austerities. So, too, have men carried on this discipline from motives of the widest diversity—the saint, the stoic, the athlete, or the fakir. But always the general and primary end in view was to subdue the material to the spiritual.

In the early Church there was a body of fervent Christians known as the Ascetes. According to the Apostolic Canons they were placed as a class between the clergy and the laity. They did not leave the world, like monks or hermits, but tried to carry on their lives of self-discipline in the world, using as means thereto fasting, prayer, chastity, and castigation of the body. The predominant idea of their exercise and training seems to have been simply the subduing of their lower nature. Here we have the embryo of asceticism. Along with the development of the Christian religion the ascetical idea and practice developed also. The ulterior motive for subduing the lower nature was love of God. When once the line of mere temperance had been passed, the

motive of love of God would naturally seek other means to express itself. Thus the motives of expiation of sin and of obtaining favors from God became more and more explicit. But as bodily pain, whether of renunciation or of endurance, had come to be acknowledged as the ordinary means of expressing love for God, it thus became the recognized means not only of subduing the lower nature, but also of atoning for past sin and of supplicating for future needs. This, then, was the development and the scope of Christian ascetics.

We confess at the outset that we know of no intrinsic reason *why* suffering should be a necessary companion of love. We merely state the fact that it is so; and we appeal to the whole of human experience to support the assertion. It may be that the renunciation and endurance necessary for the due observance of the natural law and the Ten Commandments fostered the conviction that pain was the companion of love; it may be that the human soul, since it was naturally Christian from the beginning, sought to anticipate the Christian doctrine of love and suffering; it also may have been part of a divine primitive revelation. Our first parent, indeed, seems to have needed to pass through the fires of violent temptation and renunciation before he could be established in his eternal joy. But whatever may have been the origin of the law, a law it is, and a law which all must recognize. It is the very foundation of asceticism, and once clearly apprehended it saves us from the Scylla of superstitious pain-worship on the one hand, and the Charybdis of hedonistic indulgence on the other.

We must recognize at once that our present life is complex in the extreme and cramful of conflicting interests. The Christian doctrine of the effects of original sin asserts and accounts for all this. If one interest must be followed, another must be abandoned; and it is the wrench from the interest which must be abandoned which causes pain. The more interests that have to be cut away, the stronger is the attachment to the interests that remain. The process is one of concentration of will-strength by the destruction of the dissipations of will-strength. Hence the man who has thus exercised himself in a high degree is to be admired, not so much for the amount of suffering he has undergone, but for the amount

of will-strength that he has acquired. The essential and *per se* element in the process is the will-power or love put forth; the pain caused by detachment is what we may call an "inseparable accident."

With this important distinction before our minds, then, it is easy to see how self-inflicted suffering is effectual both in subduing rebellious nature and in obtaining forgiveness of past sins and in pleading for future favors. It is not that Almighty God derives any pleasure at the sight of suffering; that would show Him to be the most cruel of all beings. No; God dislikes and hates the suffering as much as anyone, but He allows it because, from the nature of the case, it is necessary for the generation, the strengthening, and the perfection of love. The perverse promptings of lower nature are obstacles to the free exercise of love; sin is the actual withholding of love; the request for future favors is merely asking for more love; therefore it is that Almighty God, whilst regretting the contingent suffering, allows it for the sake of the love of which it is the condition, the measure, and the expression.

The neglect of this distinction is the source of false asceticism; whilst much of the unpopularity of true asceticism is traceable to the same cause. But the Church has ever been on her guard lest a perverted system should obtain within her fold. The history of the Flagellants in the thirteenth and fourteenth centuries suffices to show us the mind and attitude of the Church with regard to self-inflicted suffering. These misguided zealots in their bodily mortifications were not doing more than the saints had done, but their motives were wrong, and so they brought upon themselves the condemnation of Pope Clement VI.

Asceticism of this kind is nothing else but a superstitious pain-worship. On the part of the sufferer the motive is pride; on the part of the onlooker, morbid curiosity. It was an asceticism something like this which our Lord rebuked in the intolerant austerity of the Pharisees and formalists of the towns as well as in the aloofness of the dwellers in the desert. It was also an asceticism something like this to which our Lord showed no special favor, the exaggerated asceticism on which our Lord may be said by His teaching and example to have put a curb, the

overrated asceticism to which the Hebrews (like all other Asiatics) have a tendency, and which considers those who run into extravagances of bodily mortification as especially holy. It was not fasting that our Lord rebuked, but the perverted motive of fasting. "And when you fast, be not as the hypocrites, sad. For they disfigure their faces that they may appear unto men to fast." Hence, too, when Christ was asked: "Why do the disciples of John and of the Pharisees fast, but Thy disciples do not fast"? He replied: "Can the children of the marriage fast as long as the Bridegroom is with them? As long as they have the Bridegroom with them, they cannot fast. But the days will come when the Bridegroom shall be taken away from them, and then they shall fast in those days." It would be, perhaps, more true to say that it was a sense of proportion that our Lord insisted upon rather than a sense of moderation; for occasions might arise in which very extreme mortification would be necessary: "If thy right eye scandalize thee, pluck it out . . . and if thy right hand scandalize thee, cut it off."

Indeed, if our Lord had looked upon suffering as something good, beautiful, or admirable in itself, He would not have exercised His divine power so often in relieving and destroying it. It was always with Him a means subordinated to an end, and in so far as its infliction was good for the perfection of a soul, He counselled it; but also in so far as its removal was good for a soul, He removed it. Thus, in the miracle of the multiplication of the loaves, our Lord would have compassion on the multitude and would not send them away fasting, lest they should faint by the way. But he made the occasion an opportunity of showing His power over the physical laws of bread, and so prepared the minds of the people for His teaching on the Holy Eucharist. Similarly He healed the man at the pool Probatica, to illustrate His power to give spiritual health and strength. Likewise He healed the man born blind, to manifest His office as the Light of the world.

No. Health or sickness, joy or sorrow, suffering or pleasure may be equally efficient as means of salvation. They are all God's gifts and must be used so far, and only so far, as they are helpful to salvation. This sounds something like the teaching of St. Ignatius, and also, we trust, not unlike the teaching of St. Paul.

When we take up a spiritual book we naturally expect to find theological terms used in their true meaning. Having in view, then, the sense of the word "asceticism" as we have tried to define and explain it, we venture to say that the expression "Our Lord was no ascetic" is decidedly misleading. Our Lord surely was *par excellence* the great Ascetic, the Model of all ascetics.

The very reason of His assuming human flesh was to raise human nature from the depths into which it had fallen through Adam's sin. The Crucifixion was the great act by which the sins of all time were atoned for. The Sacrifice of the Cross was the one act by which all divine graces and favors were to be applied to the souls of men. And not only in these final and more prominent acts of His life did our Lord show Himself to be the great Ascetic, but also in the daily acts of His life. We are told expressly that He fasted forty days and forty nights. "And He ate nothing in those days; and when they were ended He was hungry." True, we do not read that our Lord scourged Himself, or wounded Himself, or crucified Himself. But, according to the theology of St. Thomas, our Lord was at least the indirect cause of all these sufferings, in so far as He could have hindered them and did not do so. Our Lord had the power to frustrate the efforts of His persecutors, first, by rendering them unable or unwilling to kill Him, secondly by rendering His own Body impassible. However, as He did not choose to use this power, He is said to be the indirect cause of His own Passion and Death. This aspect of His life is especially marked in the Fourth Gospel. Our Lord, of His own accord, goes to Gethsemani because He knows that Judas will come there to seek Him. He will not allow St. Peter to do anything to hinder His sufferings: "The chalice which My Father hath given Me, shall I not drink it?" He allows the charges of being a blasphemer and false prophet to fall through, because He wishes to escape death by stoning, in order to obtain the more painful death by crucifixion. Indeed, He expressly claims this office of self-immolation when to Pilate He says: "Thou shouldst not have any power against Me, unless it were given thee from above." And so He carries out His design from the moment when He spontaneously sets forth on the Via Dolorosa to the moment when He deliberately bows His head and gives up the ghost.

Surely, all this is but asceticism, in the sense we have here set forth. And surely the life of St. Paul, who has best interpreted the spirit of Christ to the Western world, exhibits but the same principles. Indeed, have not the saints of all ages since our Lord been merely endeavoring to walk in His footsteps and imitate His Passion? And what is this but the ascetic life? The real difference between the asceticism of those saints who practised great austerities and that of the ordinary Christian is not one of kind, but of degree. The objects and motives are the same; only the manner and extent are different.

Herein, perhaps, we may recognize the truth which Father Clifford is aiming at. We are living in an age which is not attracted by the methods of an Antony, a Stylite, or a Benedict Joseph Labré. The life of a pillar-saint excites no emulation in a people possessed of a strong devotion to hygiene and cleanliness. Therefore it is that, whilst insisting on the motives which give the essence to asceticism, we counsel and practise a modified form of it. "Quidquid recipitur, recipitur secundum modum recipientis." What is moderate in one age, is excessive in another; and we venture to think that the moderation taught by St. Ignatius in the sixteenth century would scarcely pass as such in the twentieth; for instance, where the Saint advises that, in affixing the *catenella* care should be taken that it pierce not to the bone, and in taking the discipline that no bones be broken. The principle, however, of St. Ignatius is the only key to life's problem and must eventually prevail.

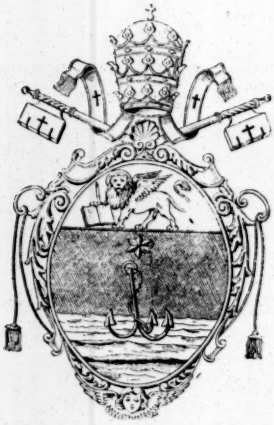
A recent writer[1] has drawn a striking comparison between the Saint of Loyola and Count Leo Tolstoi. The two men stand for the two predominant theories of life which are now struggling for the ascendancy. The asceticism of Tolstoi is Buddhistic. His ideal is the extinction of the race. "He entreats the Minister of State, the man of learning, the doctor, the lawyer, the professor, the artist, the clerk—not to think, not to argue, not to analyze, but to dig in the fields. . . . Tolstoi is a disillusioned man. There is disillusion in every line of his masterly novels, and it is disillusion which even the saddest of us cannot always accept." His exaggerations may be said to culminate in his views on mar-

[1] Mrs. Craigie (John Oliver Hobbes) in *The Science of Life*.

riage, the very substance of which he regards as so much unchastity. The asceticism of St. Ignatius is Catholic. His ideal is the perfection of the race. The intelligence and will are to be used, developed to their fullest capacity, and directed to the service of God. Man is to cultivate an indifference so that he wish no more for health than for sickness, for riches than for poverty, for a long life than for a short one. To acquire this indifference, ἄσκησις is absolutely necessary. From the days of John the Baptist until now, "the Kingdom of Heaven suffereth violence and the violent bear it away." These are the words of Christ. Asceticism certainly has a grave rôle to fulfil in this age, and there is not much danger of its value being over-estimated either in England or America. "Its functions will ever be remedial and transitional." Yes; remedial just in so far as the whole of this life is remedial of sin and sinful inclination; transitional in so far, and only in so far, as this whole miserable life of ours is transitional.

THOMAS J. GERRARD.

New Hall, Chelmsford, England.



Analecta.

EX ACTIS PII PP. X.

I.

AL SIGNOR CARDINALE PIETRO RESPIGHI, VICARIO GENERALE PER LA DIOCESI DI ROMA.

La ristorazione d'ogni cosa in Cristo, che ci siamo proposti coll'aiuto del Cielo nel governo della Chiesa, esige, come più volte abbiamo già manifestato, la buona istituzione del clero; la prova delle vocazioni, l' esame sull' integrità della vita degli aspiranti e la cautela per non aprir loro con troppa indulgenza le porte del santuario. Per far regnare Gesù Cristo nel mondo nessuna cosa è così necessaria come la santità del clero, perchè con l'esempio, con la parola e con la scienza esso sia guida ai fedeli, che, come dice un antico proverbio, saranno sempre quali sono i sacerdoti: *sicut sacerdos, sic populus.*

Leggiamo infatti nel S. Concilio di Trento: *Nihil est quod alios magis ad pietatem et Dei cultum assidue instruat quam eorum vita et exemplum, qui se divino ministerio dedicaverunt: quum enim a rebus saeculi in altiorem sublati locum conspiciantur,*

in eos tamquam in speculum reliqui oculos coniiciunt, ex iisque sumunt quod imitentur (Sess. xxii, cap. 1 de Reform.). Da questo emerge chiara la necessità, che i chiamati nella sorte del Signore fin dai primi anni siano non solo informati a quella pietà e a quella dottrina, che li rendano sale della terra e luce del mondo, ma la santità della vita abbiano meditata e praticata sotto una vigilante osservanza ed una accurata disciplina nei Seminarî. Nei Seminarî infatti si educano le tenere piante, che fatte alberi daranno frutti copiosi; nei Seminarî si preparano gli operai, che dovranno coltivare la vigna del Signore, e finalmente si esercitano i coraggiosi atleti, che dovranno sostenere con fortezza le divine battaglie.

Con molta ragione pertanto i Padri del S. Concilio di Trento dopo la Sessione (xxiii, cap. 18 de Reform.) in cui fu decretata l'istituzione di questi noviziati ecclesiastici, pieni di santa allegrezza si congratularono a vicenda ripetendo che, se il Concilio di Trento non avesse stabilito che questo, non si sarebbe dovuto lamentare nè la sua lunga durata, nè le gravi difficoltà e pene, che si erano sostenute.

E qui Noi dobbiamo ringraziare la Provvidenza, che per la sollecitudine e generosità dei Nostri Venerati Predecessori la città nostra non solo è provveduta di ottimi Seminarî pei bisogni della Diocesi, ma è ricca di Seminarî e Collegi per quasi tutte le nazioni: il che apre il cuore non solo alla speranza, ma alla certezza che la pietà e la scienza di questi alunni che si spargono per tutto il mondo produrenno frutti di benedizione.

Convinti pertanto e persuasi della necessità che quanti aspirano al Sacerdozio siano educati nei Seminarî per mantenere e coltivare la vocazione allo stato ecclesiastico, ed affinchè le vocazioni vere si possano meglio conoscere dai Superiori, che devono rendere il *bonum testimonium* prima che sugli aspiranti stessi vengano imposte le mani; persuasi che quanti hanno la vera vocazione niente maggiormente desiderano che di entrare in questi cenacoli, dove pei celesti carismi dello Spirito Santo si preparano alla missione, a cui sono divinamente chiamati (e chi sente altrimenti lascia molto a dubitare sulla verità e sincerità della sua vocazione); col voto, che quanti si credono chiamati al Sacerdozio fin dai primi anni, se fosse possibile, entrino in questi asili della pietà e dello studio;

confermando pienamente quanto Ella Sig. Cardinale ha disposto in proposito con le lettere circolari dirette ai Revmi Ordinarî d'Italia negli ultimi tre anni decorsi; siamo inoltre venuti nella determinazione di stabilire:

1°. Tutti i Chierici della Diocesi di Roma, come quelli che dalle diverse Diocesi d' Italia vengono mandati a Roma dai loro Revmi Ordinarî per attendere agli studî, debbono essere convittori in un Seminario o Collegio ecclesiastico.

2°. Per provvedere, quanto è possibile, a quegli aspiranti della Diocesi di Roma che non potranno pagare la retta, vogliamo che i posti gratuiti nel Seminario Romano siano riservati agli studenti di Teologia che si trovino in detta condizione; e solo nel caso che non vi fossero aspiranti teologi, possano goderne studenti di Liceo. Vogliamo altresì che a tali posti possano essere nominati anche gli studenti non romani di nascita, purchè appartengano per domicilio a questa Diocesi.

3°. I Sacerdoti che a domanda dei loro Vescovi verranno a Roma dalle Diocesi d'Italia, sia per un corso di perfezionamento nella Filosofia o Teologia, sia per frequentare le scuole di diritto canonico e civile negli istituti ecclesiastici, sia per gli studî universitarî, od anche per la pratica nelle Sacre Congregazioni Romane; dovranno essi pure entrare come alunni in un seminario o collegio ecclesiastico.

4°. Gli studenti esteri, con le commendatizie dei loro Revmi Ordinarî, dovranno procurarsi il posto nei Collegi delle rispettive nazioni, e, qualora questi mancassero, in un altro Collegio ecclesiastico.

5°. In conseguenza di tali disposizioni non potranno essere accolti nei Collegi laici di Roma, quantunque retti da persone ecclesiastiche, i chierici e sacerdoti studenti per esercitare l'ufficio di prefetti dei convittori. È doloroso il dover privare siffatti Collegi dei giovani studenti che coll'abito ecclesiasto vi esercitano tale officio; ma a questo bisogno, al quale potranno provvedere a tempo i Direttori dei singoli Istituti, deve prevalere la necessità di informare quei giovani allo spirito ecclesiastico con la disciplina dei Seminarî.

6°. In nessuno dei Seminarî o Collegi ecclesiastici di Roma potrà essere accettato come alunno chi non presenti la domanda

del suo Ordinario, il quale s'impegni di riceverlo in Diocesi a studî finiti o quando per altre ragioni i Superiori stimassero di doverlo licenziare. Le suddette domande dovranno essere riconosciute da cotesto Vicariato.

7°. Le Università Gregoriana e della Minerva, i Seminarî Romano e Vaticano, e il Collegio di Propaganda non potranno ammettere alle lezioni, come uditore ordinario, nessun Chierico o Sacerdote, che non esibisca la prova scritta di essere convittore in un Collegio ecclesiastico o in un Seminario. Per i Sacerdoti romani non appartenenti a comunità ecclesiastiche si richieda il permesso scritto di cotesto Vicariato. Tali disposizioni valgono anche per gli ecclesiastici che desiderano far pratica nelle Congregazioni romane.

8°. Non potrà essere promosso al Sacerdozio chi non abbia compiuto il 4° anno di Teologia, e non ne abbia superata la prova, e non sia stato alunno almeno per tre anni in un Seminario o Collegio ecclesiastico.

Le comunichiamo, Signor Cardinale, per tempo queste disposizioni, perchè nel suo zelo illuminato pel governo della Nostra Diocesi Ella ne intîmi e ne sorvegli pel prossimo venturo anno scolastico la scrupolosa osservanza, derogando affatto a qualunque consuetudine o privilegio in contrario. E Le impartiamo con particolare affetto l'Apostolica Benedizione.

Dal Vaticano nella festa di S. Pio V del 1904.

PIUS PP. X.

II.

Apostolic Brief to the Roman Academy of St. Thomas Aquinas.

AD PERPETUAM REI MEMORIAM.

In praecipuis laudibus Leonis XIII fel. rec. decessoris Nostri quisque aequus rerum aestimator hoc ponit, quod is adolescentis Cleri studia ordinare convenienter temporibus aggressus, Sancti Thomae Aquinatis disciplinam in primis instauranda summa contentione curaverit. Etenim novo ingeniorum cursu commotus, quum videret genera quaedam philosophandi ac de gravioribus doctrinis disputandi invalescere, quae catholicae veritati nequa-

quam congruerent, mature occurendum periculo censuit, quod inde alumnis sacrorum impenderet; eo magis quod statam rationem studiorum, Ecclesiae iudicio ac saeculorum usu probatam, animadverterat plurifariam ex cupidine recentiora consectandi defecisse. Itaque institutis praeceptisque philosophiae christianae ac theologiae Ducem Magistrumque suum restituit Doctorem Angelicum, cuius divinum ingenium arma elaborasset ad tuendam veritatem multiplicesque errores hac etiam aetate profligandos per quam idonea: siquidem quae, nati ad utilitatem omnium temporum, sancti Patres Doctoresque Ecclesiae tradiderunt principia sapientiae, ea nemo Thoma aptius, colligendo ex eorum scriptis composuit, nemo luculentius illustravit.—Haudquaquam tamen Pontifex bona scientiae accessiones, quas hodierna pareret studiorum agitatio, neglexit; quin imo, ratus clericos non posse digne suum tenere locum, nisi apparatiore quodam doctrinae commeatu instruerentur, idcirco eorum de gravioribus rebus institutionem opportunis eruditionis incrementis ornatam voluit.

Iamvero ad fovendam, quam Encyclicis litteris *Aeterni Patris* indixerat, instaurationem disciplinae Thomisticae, subinde in Urbe Roma, utpote quae catholico orbi hoc etiam in genere exemplo deberet esse, propriam Academiam instituit, a S. Thoma Aquinate eam nuncupans, cui propositum esset explicare, tueri, propagare doctrinam, praesertim de philosophia, Angelici Doctoris. Academiam ipsam annuis reditibus, qui satis essent ad stabilitatem eius confirmandam, munificus auxit. Eidem parem, quae ceteris vel Athenaeis vel Lyceis magnis attributa esset, attribuit facultatem promovendi ad doctoris in philosophia gradum suos alumnos, qui emenso studiorum curriculo laudabile scientiae, specimen sollemni periculo dedissent. Denique anno MDCCCXCV, statuta, quae Academiae ad tempus praescripserat, temperando, certas ei leges, quas diutinum experimentum commodas fore suasisset, in perpetuum dixit.

Ad Nos quod attinet, quando Pontificatus Noster incidit in tempora, traditae a patribus sapientiae inimica fortasse magis, quam unquam antea, omnino oportere ducimus, ut quae Decessor illustris de cultu philosophiae doctrinaeque Thomisticae constituisset, ea religiosissime servanda, atque etiam in spem uberiorum fructuum provehenda curemus. Huius rei gratia, romanam a

Sancto Thoma Academiam, quae in ceteris id genus institutis principem sibi locum iure vindicat, uti peculiari quadam Leonis floruit, similiter Nostra posthac florere providentia volumus.

Equidem novimus, ex eo coetu sodales quam diligenter utiliterque in mandata sibi provincia versari consueverint, vel Aquinatis sententiam doctis commentariis illustrando, vel eius cogitata evolvendo atque ex principiis ipsius nova investigando, vel eiusdem trutina pensando recentiorem placita philosophorum, propterea que gratulamur eis libenter, quod germanas philosophiae progressiones non mediocriter adiuvent. Verum ne nobilissimae contentioni diuturnitas remissionem afferat, magnopere cupimus, ut voce et auctoritate Nostra spiritus sumat etiam alacriores, ac tamquam renovatis auspiciis in propositum incumbant. Quae tamen cohortatio non ad hos tantummodo spectet, sed pertineat, uti debet, ad omnes, quicumque in catholicis orbis terrarum scholis philosophiam tradunt; nimirum curae habeant, a via et ratione Aquinatis nunquam discedere, in eamdenque quotidie studiosius insistant. Vehementer autem universis auctores sumus, ut sollertiam laboresque suos conferant maxime ad coercendam pro virili parte communem illam rationis fideique pestem, quae longe lateque serpit: *neorationalismum* dicimus, cuius ne perniciosos afflatus sacra praesertim iuventus vel minimum sentiat, omni ope atque opera providendum est.

Ceterum statuta, bona, privilegia, iura quae decessor Noster Academiae romanae a Sancto Thoma dedit et attribuit, ea Nos omnia et singula rata et firma esse volumus et iubemus; contrariis non obstantibus quibuscumque.

Datum Romae apud S. Petrum sub anulo Piscatoris die XXIII mensis Ianuarii, festo S. Raymundi de Penafort, anno MDCCCCIV, Pontificatus Nostri anno primo.

A. *Card.* Macchi.

E S. CONGREGATIONE EPISCOPORUM ET REGULARIUM.

I.

Dos Monialis durante Triennio Votorum Simplicium Defunctae, Monasterio cedere debet.

Beatissimo Padre:

Il P. Procuratore Generale dei Carmelitani scalzi prostrato ai piedi della S. V. umilmente implora che si degni dichiarare:

Se venendo a morire una monaca, mentre ancora decorre il triennio dei voti semplici, a norma del Decreto della S. Congregazione dei Vescovi e Regolari, in data 3 maggio 1902, la dote in tal caso debba rimanere al monastero, oppure restituirsi ai parenti od eredi, ab intestato, della stessa defunta. Che per la grazia ecc.

Sacra Congregatio Emorum et Rmorum S. R. E. Cardinalium negotiis et consultationibus Episcoporum et Regularium praeposita, omnibus mature perpensis, proposito dubio respondendum censuit prout respondet:

"*Affirmative* ad 1^{am} *partem, negative* ad 2^{am}."

Romae 26 Martii 1904.

D. *Card.* FERRATA, *Praef.*

L. † S. PH. GIUSTINI, *Secr.*

II.

DUBIA CIRCA SECUNDAM EMISSIONEM VOTORUM SOLEMNIUM A MONIALIBUS.

Beatissime Pater:

S. Congregationis EE. et RR. decreto *Perpensis temporum adiunctis*, dato 3 Maii 1902, praescriptum est, ut in sanctimonialium monasteriis, in quibus emittuntur vota solemnia, his praemittantur a novitiis simplicia quoque vota: porro eiusdem S. Congregationis responso dato in una *Bononiensi* die 28 Iulii 1902 resolvitur: Ritum seu caeremoniale, in unoquoque Monasterio receptum, adhibendum esse in emittenda prima professione, pro qua consuetae formulae suppressis, si adsint, verbis solemnitatem (votorum) exprimentibus, adiiciatur novitiam nuncupare vota simplicia, iuxta Decretum a S. Congr. EE. et RR. die 3 Maii 1902 editum: professionem autem secundam emitti posse privatim in choro seu oratorio interiore coram communitate in manus Superiorissae, praevia approbatione Ordinarii seu Praelati Regularis quoad Monasteria exempta. Sancitis igitur: in prima simplicium votorum professione ritum receptum, suppressis solum verbis solemnitatem votorum exprimentibus, esse adhibendum, atque secundam solemnium votorum professionem posse emitti privatim, haec dubitatio mihi movetur:

1. Sitne Ordinarii vel, quoad Monasteria exempta, Praelati

Regularis, audito Superiorissae voto, decernere ut secunda quoque professio publice fiat coram Ordinario vel Ordinarii commissario?

2. Quod caeremoniale sit adhibendum in secunda professione, si privatim coram Superiorissa fit, quodque adhibendum, si publice fit coram Ordinario eiusve commissario?

3. Utrum et quo modo in casu posteriori manendum in actionibus symbolicis: benedictione ac traditione veli, anuli, coronae, quae hucusque in ritu solemnis professionis adhibebantur, et ad mentem decreti *Perpensis temporum adiunctis*, posthac iam in prima votorum simplicium professione in usu erunt.

Quas dubitationes resolvendas humillime proponens ad pedes Sanctitatis Vestrae emorior,

hum.llus dev.mus servus filius

LEO *Card.* DE SKRBENSKY, *Archiep. Pragen.*

Sacra Congregatio E.morum ac R.morum S. R. E. Cardinalium, negotiis et consultationibus Episcoporum et Regularium praeposita, propositis dubiis respondendum censuit, prout respondet:

Ad I. Affirmative, dummodo Superiorissa et Communitas postulent, ut professio, de qua agitur, publice fiat.

Ad II. In utroque casu secundae professionis requiritur tantummodo, ut Professa proferat formulam professionis adhibitis verbis solemnitatem votorum exprimentibus.

Ad III. Provisum in 2°.

Romae, 15 Ianuarii 1903.

D. *Card.* FERRATA, *Praef.*

E S. CONGREGATIONE RITUUM.

DECRETUM BEATIFICATIONIS ET CANONIZATIONIS VEN. SERVI DEI IOANNIS BAPTISTAE VIANNEY, PAROCHI VICI ARS.

SUPER DUBIO.

"*An, stante approbatione duorum miraculorum,* TUTO *procedi possit ad solemnem eiusdem Ven. Servi Dei Beatificationem?*"

E sacerdotalis ordinis viris, quorum "*laus in Ecclesia Dei est,*" plures pastorali ministerio sanctissime functi ac saluberrime, tam

insigni fama claruerunt, tam alta sui vestigia signarunt, ut in memoria et in ore populi adhuc quasi vivi versentur. Quominus autem hi lucerent "*quasi lucernae ardentes in caliginoso loco*" non obfuit aut humilis ipsorum atque abdita vita, aut circumscriptus eorumdem industriae et alacritati campus, aut studia partium furoresque civiles, aut invidia aemulorum, aut prava iudicia insectantium quidquid religioni benevertat.

Talem scilicet pastorem admirata Gallia est superiore saeculo, IOANNEM BAPTISTAM VIANNEY, exigui quidem gregis ducem ac magistrum, sed aequantem animo magnitudinem Apostolis. Is, media in illa caligine, quam turbulentissimae tempestates induxerant, vere iubar extitit longe lateque diffusum, quo ducti lumine fideles turmatim ac per annorum seriem haud mediocrem, ad Vicum Ars vel ab remotissimis locis confluxerunt. Erat enim in Venerabili Dei Servo cum singulari vitae sanctimonia et gravitate coniuncta mira suavitas, qua paene innumerabiles omnis ordinis et conditionis homines allecti, facile ipso usi sunt et indefesso poenitentiae ministro et magistro pietatis prudentissimo. Concionator assiduus, fervidus, caelestium rerum contemplationi semper intentus, castigator sui corporis acerrimus, de se humillime sentiens, egenis, pupillis, afflictis perfugium atque solatium, curae suae concreditos filios "*pavit in innocentia cordis sui, et in intellectibus manuum suarum deduxit eos*" (Ps. lxxvii, 72).

Harum fama virtutum post Ven. Servi Dei obitum confirmata, non modo diuturnis peregrinationibus ad sepulcrum eius gloriosum, sed variis etiam prodigiis, causa iterum agitata est riteque instituta actio super duobus miraculis, quo de utroque Sanctissimus D. N. PIUS PAPA X constare decrevit nono cal. Martias hoc ineunte anno.

Unum supererat, iuxta sacri huius Fori statuta, ut inquireretur, utrum Beatorum Caelitum honores Venerabili Dei Servo IOANNI BAPTISTAE VIANNEY *Tuto* decerni possent. Itaque in coetu universo sacrae huius Congregationis, habito coram Sanctissimo Domino Nostro octavo Idus Martias huius anni, Rmus Cardinalis Franciscus Desideratus Mathieu discutiendum dubium proposuit: "*An, stante approbatione duorum miraculorum,* TUTO *procedi possit ad solemnem huius Venerabilis Servi Dei Beatificationem.*" Omnes qui aderant, quum Emi Cardinales, tum huius S. Rituum Congregationis Patres Consultores, latis suffragiis, unanimi con-

sensu TUTO procedi posse affirmarunt; Sanctissimus vero Pater supremum iudicium suum distulit in alium diem, admonuitque ut in re tanti momenti supernum lumen implorarent.

Tandem hodierna die Dominica II post Pascha, qua Christus in evangelio exhibetur exemplar et forma boni Pastoris *qui animam suam dat pro ovibus suis*, Beatissimus Pater, sacro devotissime peracto, Vaticani nobiliorem aulam ingressus et pontificio solio assidens, ad Se accivit Rmos Cardinales Seraphinum Cretoni S. R. Congregationi Praefectum, eiusve loco et vice Aloisium Tripepi ipsius S. R. C. Pro-Praefectum et Franciscum Desideratum Mathieu Causae Relatorum una cum R. P. Alexandro Verde S. Fidei Promotore meque infrascripto Secretario, iisque adstantibus rite pronunciavit: "TUTO *procedi posse ad solemnem Venerabilis Servi Dei* IOANNIS BAPTISTAE VIANNEY *Beatificationem.*"

Hoc autem Decretum publici iuris fieri et in acta SS. RR. Congregationis referri, Litteras Apostolicas in forma Brevis de Beatificationis solemnibus in patriarchali Basilica Vaticana ubi primum licuerit celebrandis expediri iussit decimoquinto Cal. Maias an. MDCCCCIV.

SERAPHINUS *Card.* CRETONI, *S. R. C. Praefectus.*

L. † S.

† DIOMEDES PANICI, *Archiep. Laodicen., S. R. C. Secret.*

Studies and Conferences.

OUR ANALECTA.

The Roman documents for the month are:

PONTIFICAL LETTERS: 1. To the Cardinal Vicar of Rome regulating the admission of theological students into Roman seminaries. (A detailed summary of the document will be found in the department of "Studies and Conferences" of this number.)

2. Pope Pius X, whilst confirming the rights and privileges bestowed by Pope Leo XIII on the Roman Academy of St. Thomas, takes occasion to recommend to all engaged in the theological sciences, increased interest and zeal in the study of Thomistic philosophy and teaching.

S. CONGREGATION OF BISHOPS AND REGULARS: 1. Decides that a dowry of a religious who dies during the period of simple vows, belongs to the monastery.

2. Answers that it is within the province of the bishop or, in the case of exempt monasteries, of a Regular prelate, in accordance with the request of the superioress and community, to decide whether the second and solemn profession of a religious be held in public or not; also that the rite or ceremonial for the second (solemn) profession is the same, whether made publicly or in private.

S. CONGREGATION OF RITES publishes the decree (*tuto procedi posse*) authorizing the solemn Beatification of the Venerable Servant of God, John Baptist Vianney, Curé of Ars.

THE BISHOP'S POWER.

Qu. Can an Ordinary oblige a priest under pain of suspension to accept an appointment to an ecclesiastical office, when the priest is unwilling, even though it be in the nature of a preferment? Must a priest in such a case assign a reason for his refusal to accept the office, and would his repugnance to shoulder responsibility or to expose himself to odium in the performance of the duties attached to the office, be a valid excuse which would be sustained by Rome in case of an appeal?

Resp. The bishop has the right to oblige any priest under his jurisdiction to accept an ecclesiastical office which he tenders him for the good of the diocese, unless the priest can plead reasons of ill health or some other just cause implying that he would be unable to discharge properly the functions of said office. This has been decided by the Sacred Congregation of the Council. (In Forojulien. 31 January, 1891, and other cases before that date. Cf. *Acta S. Sedis* VI, 537, 588. *Canoniste Contemporain*, Aug., 1891.)

PAROCHIAL JURISDICTION OF CHAPLAINS IN HOSPITALS.

Qu. Has a chaplain of a hospital duly appointed by the bishop and endowed with the regular faculties, the right to exercise within the walls of the institution the jurisdiction of a parish priest? For instance, could he rightfully marry persons who, having lived in the hospital, have obtained a domicile, or must he obtain the permission of the pastor of the district in which the hospital is located? Is he bound to transmit the stipends for baptism administered in the hospital, to the parish priest?

Resp. Hospitals subject to the bishop may have separate parochial rights, if the chaplain is appointed with the distinct understanding that the institution is exempt from the parish limits. In other words, the rights and privileges of a chaplain are entirely dependent on the title of his faculties and the sanction of the bishop. (Benedict. XIV, *Inst.* 33.)

PIUS X AND THE ROMAN SEMINARIES.

The letter of Pope Pius X to the Cardinal Vicar of Rome gives further evidence of the Holy Father's zeal for salutary reform. The Italian text of the document is printed in the *Analecta* of this number. We here subjoin its chief contents.

After indicating the purpose for which ecclesiastical seminaries have been established, and the spirit of discipline and piety which should pervade these institutions, he ordains as follows:—

1. Clerics of the diocese of Rome and those from the other dioceses of Italy sent thither by their respective Ordinaries to pursue their studies shall reside in a seminary or ecclesiastical college.

2. To provide as far as possible for the clerical candidates in the diocese of Rome who are unable to pay for their own maintenance, he requires that the burses in the Roman Seminary be reserved for the students of theology thus situated, and only in the absence of such theological candidates may Lyceum students be allowed to enjoy the said privilege; though it extends to students not of Roman birth, provided they are domiciled in the Roman diocese.

3. Priests sent to Rome by their bishops from other dioceses of Italy, whether to perfect themselves in philosophy and theology, or to attend the schools of canon or civil law in ecclesiastical institutions, or for university studies or practice in the Sacred Congregations, must reside in a seminary or ecclesiastical college.

4. Foreign students must reside in the colleges of their respective nations, and providing such an institution does not exist in Rome, then in some other ecclesiastical college.

5. In consequence of these enactments clerics and priests pursuing their studies may not reside as prefects of discipline in the lay colleges of Rome, even though such colleges be governed by ecclesiastics. The interest of these colleges must yield to the demand for the ecclesiastical spirit and seminary discipline.

6. In no seminary or ecclesiastical college in Rome may an applicant be received as an alumnus who does not present an order from his Ordinary. The said order must be viséed at the Roman Vicariate.

7. The Gregorian University, the Minerva, the Vatican Seminary and the Propaganda cannot admit to their lectures as regular students any cleric or priest who does not present a written testimonial of residence in an ecclesiastical college or seminary. Roman priests not belonging to an ecclesiastical community, must bring written permission from the Vicariate of Rome.

8. No one may be promoted to the priesthood who has not completed a four years' course of theology or who has not passed his examination and spent at least three years in a seminary or ecclesiastical college. The Holy Father requires that the foregoing instructions be put into scrupulous observance for the next scholastic year, any custom or privilege to the contrary notwithstanding.

THE SOLESMES SCHOOL OF GREGORIAN CHANT.

"When the manuscripts of different periods and different countries are brought into agreement and combined in a single version, it may then be affirmed that the Gregorian phrase has been found."

When Dom Guéranger, the first abbot of the monastery of Solesmes, known to the literary world principally as the author of the beautiful and authoritative *Liturgical Year*, wrote these words, he formulated the principle upon which the Solesmes critical school of plain chant is based and which has guided it during the years of its development. They were words pregnant with meaning, for they are the key to the labors of the school which has played a part of such prominence in the recent restoration of the Gregorian melodies. The Solesmes critical school, as it is known to day, is the result of gradual development, the interesting history of which is sketched by members of the Solesmes community prominent in Gregorian musical study in a recent number of the *Rassegna Gregoriana*.

Its History.

The history of the development of the Solesmes school is comprised, for the most part, in the work of three men—Dom Guéranger, Dom Pothier, and Dom Mocquereau. The first established the school and gave to it the direction from which it has not deviated; to the second belongs the credit of having, through research and critical examination of a large number of manuscripts, carried on either personally or by assistants under his direction, published numerous volumes, the *Gregorian Melodies*, *Liber Gradualis*, *Liber Antiphonarius*, *The Processional*, *Responsorial*, *Variæ Preces*, etc.; while the latter, who is at present Prior of the community, established the *Paléographie Musicale*, and now directs the critical school which is actively at work revising the former editions according to the better resources of knowledge which have of late come to hand, due to the increased number of manuscripts and well-organized methods of examination.

The attention of Dom Guéranger was forcibly brought to the subject of plain chant in the first place through the poverty of

his community. When he settled at Solesmes and established there the monastic order which he had restored, the monks were not adequately supplied either with breviaries or chant books for use in common in the choir. They were forced to content themselves with a few odd copies of an edition of the plain chant which belonged to the seventeenth century, together with some stray volumes which had been picked up here and there, but which, owing to their lack of uniformity, were of little use to the community. This was a state of affairs which naturally the abbot determined to remedy. He was impressed, after some attention had been given to the matter, with the fact that the editions in use were defective, full of errors and discrepancies, that therefore the true Gregorian melody had in large part been lost, and that a garbled form of the original had taken its place. This led him to a determination to discover the authentic chant, and restore it in his monastery. It was, he knew, a serious task to undertake, involving a great amount of labor and patient study. He therefore directed a Father of the community, Dom Jausions, to devote his energies entirely to this work, requesting him to study the subject carefully, and prepare reliable books for use in the monastery choir.

From the beginning the results obtained were noticeably efficient. Principles of execution were established which, through the perfection due to practice and study, have resulted in the Solesmes method as it is now known.

The fame of what Dom Guéranger was accomplishing in the execution of Gregorian music spread about. In his monastery the chant was living and spontaneous; prayer and melody were adapted one to another naturally and truthfully. The testimony paid to the excellence of Gregorian rendition at this time at Solesmes by the Abbé Gontier, author of the *Méthode Raisonnée de Plain-Chant*, who before the publication of this book paid a visit to the monastery, was, "the illustrious abbot has given to the Gregorian melodies in his abbey an accent and rhythm which had not seemed possible. It was a revelation." He was so much impressed that he submitted to Dom Guéranger the manuscript of the *Méthode* as he wished to incorporate into it the principles of execution which had aroused his enthusiasm. The book

appeared, being in a measure the first fruit of the Solesmes method, and was pronounced by Dom Guéranger "the only trustworthy theory for the execution of the Gregorian chant."

Steadily and patiently Dom Jausions worked in the meanwhile at the manuscripts at his disposal, which were in those early days few in number. He had associated with himself in his labors, which, as he advanced, became greater and more arduous, a novice, Dom Pothier, who was then twenty-three years of age. The researches, as conducted by these two men, became more and more serious and began to shape themselves definitely. They were based upon the principle laid down by Dom Guéranger that the *neum* manuscripts should be examined carefully and widely in order that an edition be established according to their usage and conforming to them. Although the work of Dom Jausions was only a preparatory inquiry and had not been aided by the facilities and resources that have since been at the disposal of the Solesmes students, it produced a noteworthy result. A memorandum was drawn up and presented to Dom Guéranger which contained a report of what had been accomplished in these researches undertaken at his command. This memorandum, corrected and expanded, in large measure as he had himself indicated, was reproduced and afterwards published as *Les Mélodies Grégoriennes.*

Gradually the work of research fell more and more to Dom Pothier, for Father Jausions, having with unscientific precipitancy desired to publish a *Directorium*, containing the common tones, before exhaustive comparison warranted it, and having been persuaded to abandon this project, drew away from the study of chant and took up that of history. Dom Pothier carried on the research with unremitting ardor. He read books both ancient and modern which dealt with the theory of his subject, and followed conscientiously the discussions of musicians in so far as they related to his theme. He collected as large a number of manuscripts as possible, gathering them from all parts of France, from Germany, Italy, England and elsewhere. These he studied, taking notes, transcribing *neums*, and copying out entire Graduals.

The death of Dom Guéranger and Dom Jausions left him to labor on alone without their helpful advice. At the command of

the second abbot of Solesmes, Dom Couturier, he published in 1880 *Les Mélodies Grégoriennes* and in 1883 the *Liber Gradualis* which was the fruit of the researches he had carried on in conjunction with Father Jausions.

As the *Liber Gradualis* was such an important contribution to the true Gregorian music, and as it played a large part in the restoration, a word in regard to the circumstances under which it appeared will not be amiss. That it was imperfect is now known, but the imperfections have been remedied in succeeding editions so far as present knowledge will permit. That many errors should have place in this first edition was inevitable. It was a departure from customary methods, an enterprise hitherto without precedent. Moreover, the conditions in which the lessons had been fixed, and the divisions distributed for chanting in choir, were such as to make imperfection the expected rather than the opposite. The adopted lessons had not been put to a practical test before they were sent to be printed, save with a few exceptions. Dom Pothier had indeed by the advice of a small number of monks, who sang the lessons in common for the purpose of correcting them in proof, inserted in their proper places bars of division, of respiration and other pauses as they seemed necessary for actual chanting, but this was the only test to which they had been subjected. In addition he did not wish to depart too widely from the Rheims-Cambrai edition. His reasons were twofold: in the first place he wished to shelter himself beneath the authority which this edition still possessed; in the second, the risk of weakening the argument of traditional invariability which the manuscripts furnished was much less than if he pointed out a divergence for which the public was not prepared. He was also constrained by the superior authority which the Ratisbon edition at that time enjoyed. As the result of these considerations, the first Solesmes edition of Gregorian chant remained midway in the return to antiquity. Nevertheless it was an undoubted advance upon the different other attempts at restoration which had preceded it. The *Liber Gradualis* remains a monument to Dom Pothier.

Dom Mocquereau is the founder of the present practical school of Gregorian chant at Solesmes. Under his direction the monks have reached a degree of perfection in the execution of

plain chant which has in a measure set the standard for the rest of the Catholic world. The choirs of seminaries and religious communities in Europe that aim to perform Gregorian music with excellence follow methods which he has introduced and taught with success.

In establishing the *Paléographie Musicale* Dom Mocquereau sought to prove the substantial invariability of the Gregorian tradition by an appeal to manuscripts of every kind. The work of Dom Pothier had been attacked; it was asserted that his conclusions were traditionally unsound. To maintain the contrary, the countries of Europe were scoured for evidence and copies or, where this was impracticable, photographs of the manuscripts of different dates, schools and churches were secured. The results obtained from the examination of this mass of material were set forth, for the benefit of those interested, in a periodical—the *Paléographie Musicale*—which has accomplished by a display of cumulative evidence the purpose of its foundation.

The method of critical study as pursued at Solesmes, which has made such a publication as the *Paléographie Musicale* possible, is strictly scientific.

Its Critical Method.

The critical school is composed of some ten or fifteen members, all of whom work in harmony, aiding and guiding each other. For the past ten or twelve years the collection of manuscripts containing the Gregorian musical chant from the earliest times has been going forward, but it is only lately that the library of Solesmes has become stocked with thousands of reproductions representing, either in their entirety or in their principal parts, the manuscripts necessary to the work in hand. Naturally this abundance of materials would create confusion if the work of critical study were not organized according to a uniform plan.

From the mass of manuscripts the chants which they comprise are extracted one by one; then the different versions found of these chants are brought together and placed in order in such a way as to permit of easy consultation and rapid authentication. The sypnotic tables thus formed are divided among the members who compose the critical school, each one as a specialist having

a certain work to do which he pursues strictly within his own field.

Each chant that goes to make up these lists has also its own synoptic table. This is formed by arranging in parallel lines the versions both similar and dissimilar of the particular chant to be studied, grouping them according to schools or countries. When they are all disposed note by note in parallel columns, it is possible to follow the history of each note as it appears in fixed or varied forms, or as it has become corrupted. From these tables the history of a whole chant is sometimes learned and sometimes the note history of each of the elements of which it is composed. By this method of procedure all vagueness and incoherence are banished; definite results are obtained which are permanent and easy of access, being readily referred to as proof of the traditional authority of an edition founded upon them.

The close study of these synoptic tables has enabled Dom Mocquereau to discover the secret of certain laws of composition followed by the authors of Gregorian melodies which had been lost to the modern world. These old artists possessed a delicacy of taste, a variety of resource, a skill in fitting melody to text that is inimitable. The æsthetic rules which guided them were in all probability not consciously followed, but were the spontaneous outgrowth of their musical genius. Hence they can be discovered only by patient and minute research, such as that which is now pursued by the Solesmes community.

The critical method of Dom Mocquereau and his assistants has assured the traditional restoration of the plain chant. The scientific process which he has perfected is bringing to light the authentic Gregorian song as it might have been heard in the seventh century in the Abbey of St. Gall.

WHAT THE MOSELY EDUCATIONAL COMMISSION THINK OF OUR SCHOOLS.

There is always an advantage in seeing ourselves as others see us, and when the onlookers are such experienced observers and such apparently unbiased judges as the gentlemen constituting the *Mosely Commission*, the knowledge to be derived from

their final verdict cannot but be interesting and probably instructive. It will hardly be expected that those most concerned, notably the ladies, will agree with every detail of the commission's finding, but on the whole the tone of sincerity of purpose and outspoken candor that pervades the document ensures it a friendly reading. We subjoin a digest of Professor Armstrong's Report, given in full in *Science* (July 29th and August 5th).

Professor Armstrong institutes a comparison between the work done in England and that done here, and finds that on the whole American public schools and the system of education followed in them are not superior to those of his own country. "After seeing a number of schools in detail—both common schools and public high schools—it seems to me," he says, "that they are much as our schools; that the problems they are seeking to solve are our problems; that their difficulties are our difficulties. In matters of organization and administration, we apparently can learn many things from them; but, as regards method, it seems to me that we have very little to learn; indeed in depth of purpose and originality our best work may not unfairly be said to be considerably in advance of theirs."

As a member of the commission Professor Armstrong visited New York, Baltimore, Washington, Cleveland, Buffalo, Ithaca, Boston, New Haven, and Middletown. He found in the common schools that the amount of attention paid to reading and composition is in no way sufficient or satisfactory; that the teaching of drawing is undeveloped, simple measurement work in association with it being almost unknown; and that no "attempt was being made anywhere to put the teaching of arithmetic on a practical common-sense basis."

The method of teaching which he found generally adopted, that, namely, of the constant exchange of opinion between teacher and pupil, while it has its advantages, imposes a heavy burden on the teacher and operates against close study and concentration of attention. This lack of concentration Professor Armstrong finds to be a serious defect in our public schools. The constant striving to make the work interesting for the pupils adds to this defect. "Whilst every teacher will admit that it is necessary to create interest, we all know that it is not always possible to main-

tain this at bursting point, and that in school, as in the world, uninteresting work must be done sometimes; that, in point of fact, it is most important to acquire the art of doing uninteresting work in a serious and determined way. . . . Everywhere the heads of the high schools complained that the pupils who came from the elementary schools could not concentrate their attention upon their work. . . . Thirty minutes, we were told, was the longest period during which boys could concentrate their attention and work effectively."

In the high schools the commission was favorably impressed by the way in which English literature is taught, but writing and composition are neglected. In teaching mathematics and science, academic methods somewhat antiquated prevail. Manual training, save in one instance,[1] leaves much to be desired.

Professor Armstrong finds little to favor in the adoption in secondary schools of the elective system, and he is especially severe in regard to the great preponderance of women as teachers. The commission was struck by the distinctly low average of attainment in American high schools, and the many women teachers in these schools are considered to be the cause of it, at least in great part. Boys are becoming less virile. "There is a strange and indefinable feminine air coming over the men; a tendency toward a common, if I may so call it, sexless tone of thought." "Women teachers must be, for most purposes, relatively inefficient; and as teaching is an occupation in which more than any other imaginative power, individuality, insight, and originality are wanted, it is important that men rather than women should exercise the predominant influence. If it be the province of education to mold the race, there is no other question of greater importance claiming our attention at the present time—especially as the difficulty of obtaining male teachers is increasing day by day."

In regard to the training of teachers Professor Armstrong was disappointed. He found a high-flown air of unreality about the instruction; "too much precept, too little practice; no really severe practice!"

In his comments on college instruction our candid critic notes

[1] The Brooklyn Manual Training High School.

that students come to college ill-prepared to do the work; games occupy too large a share of attention; and the bonds of discipline have been unduly slackened of late years. Boys from towns are not such satisfactory students as those from the country. On this account the spirit prevailing in some of the Western Colleges is better than that in the East.

In commenting on the question of shortening the period of years required to attain the B.A.—a subject that has recently been discussed by American college presidents—Professor Armstrong says, "It is remarkable that a people supposed to be practical, like the Americans, should be prepared to devote so long a period to study. I am almost led to doubt whether, in matters of education, our American cousins may justly be regarded as a practical people. A course of study prolonged to an age bordering on thirty rather than twenty implies a most serious limitation of the period during which the individual exercises independence; it casts an improper burden on parents; and it postpones the age of marriage unduly."

Over-teaching is the bane of American schools of every grade, and there is danger that the work of education may be over-organized. In consequence education is a fetter rather than a help. Industrial leaders are mostly men who have not enjoyed the so-called advantages of a liberal education. Their minds are free from all traditions, although trained in the school of experience.

In a word, says Professor Armstrong, "the entire system of education, both here and in America, seems to require reconstruction from bottom to top; it would be well, if I may say so, if we could scrap the whole wretched academic show and start afresh, in order that it may be greatly improved in quality and shortened in duration. Two ideals should be kept in view—we should aim at the development of individuality and encourage productivity. If a proper foundation were laid during early years a vast amount of time would be saved later on; if children were taught really to read, if they were thoroughly practised in the rudiments of scientific method . . . there would be little that they could not afterwards accomplish within a reasonable time, because honesty of purpose would prevail among them and they would work

with understanding and resist all but necessary guidance. The greater part of the work which is now done—far too late—at college might then be done at school; or, still better, college might be entered at sixteen with advantage. . . . We need to introduce broader and more philosophic conceptions into our educational practice; it is almost impossible to keep pace with the growth of knowledge and absurd to add perpetually to the burden imposed upon the student. Moreover, it is unnecessary. If more attention were paid to teaching principles and their application, less to mere facts, many of the difficulties with which the student's path is now strewn would disappear and he would do effective work; our higher education is unfortunately afflicted with the disease of fact-megalomania; if the meaning of one-tenth of the facts we now lay before the student were properly taught, the remaining nine-tenths might safely be jettisoned."

In conclusion, Professor Armstrong pays a tribute to the efficient manner in which in the United States science is utilized in the service of the State. The Agricultural Department which is steadily carrying on a work of research, and practically aiding the farmer; the experiment stations established at Washington to study the nutrition of man; the geological survey; the bureau of standards; all testify to admirable organization and to a public appreciation of the value of science.

"It is quite clear," he says, "that the right spirit is at work in the United States; but the lack of a critical faculty and of depth of purpose, combined with an excessive development of the utilitarian spirit are serious drawbacks at present and militate against progress and education. Until higher ideals prevail and sober calculation takes the place of a somewhat emotional and superficial consideration of its problems it will be difficult to introduce reforms."

Criticisms and Notes.

THE TRUTH OF PAPAL CLAIMS. By Raphael Merry del Val, D.D., Archbishop of Nicæa. A Reply to "The Validity of Papal Claims." By F. Nutcombe Oxenham, D.D. London: Sands & Co. Pp. 129—xv.

This volume was published before its author had been called to fill his present important position as Cardinal Secretary of State. A close review of it just now is timely and instructive.

Dr. Oxenham, the English chaplain in Rome, a nephew of the late well-known convert of the same name, had attacked, with unusual acrimony, in the columns of the *Church Times*, Archbishop Merry del Val, Rector of the *Accademia degli Nobili Ecclesiastici*, calling on him to publish a course of sermons in which he had criticized his own volume entitled *The Validity of Papal Claims*, being a "reply" to the Encyclical *De Unitate Ecclesiae*. He had the impertinence to add that he suspected that "Mons. (*sic*) Merry del Val would probably make statements in these sermons which he would not venture to publish."

The present volume is His Eminence's sufficient answer to the challenge. In five chapters of convenient length he goes over the several points raised by his opponent. If many of them are the commonplaces of controversy on the Petrine prerogatives, the reader must blame Dr. Oxenham and not the Cardinal Secretary. The subject has been worn so threadbare by innumerable combatants on either side that it would be the height of captious criticism to expect any novelty of argument. Cardinal Merry del Val can, without fear of contradiction, be congratulated at all events on having left no essential part of his opponent's attack unanswered, and on a clear presentment, in language purposely simple, of the grounds on which the Papal claims to supremacy of jurisdiction and an infallible *magisterium* rest. Although, as we have said, the book is a *rechauffé* of a series of sermons, it shows little trace of its origin. It has all the merits, with none of the defects, of the spoken word. For that reason it is well calculated to appeal to the ordinary Catholic layman, perplexed perhaps by the ingenious sophistries of Anglican arguments drawn from Scripture and from Church history, and unable to refute them without the study of

learned tomes for which he has neither time nor inclination, as well as to the well-meaning Protestant whose knowledge of the Catholic position is drawn from small one-sided manuals like the notorious *Plain Reasons against joining the Church of Rome* of Dr. Littledale—a work which more than one writer in *Roads to Rome* confessed had, by its unfairness, had a precisely opposite effect on him to that intended by its author—or like Dr. Oxenham's own volume written on similar lines.

The controversial methods of the latter writer are sufficiently exemplified by the abusive epithets which he showers upon the late venerable Pontiff. He accuses Leo XIII, of all persons, of "deliberate imposture" in his Encyclical on *The Unity of the Church*. Cardinal Merry del Val refrains with considerable charity from paying his antagonist in his own coin. His sermons are as free from theological bitterness as they are weighty in argument. There is not a word in them that could wound the most thin-skinned. The prayer with which the preacher concludes his course—"May Dr. Oxenham reach the same conclusion [as Cardinal Newman in his *Apologia*, Part V, p. 211] as he reads the works of the Fathers"—, together with the assurance that "if this grace be bestowed upon him he will have no truer friend than the author," forms a fitting pendant to a work written in the right spirit of gentlemanly courtesy and Christian charity.

We may take as an illustration of the Cardinal's methods of controversy his treatment of Maldonatus and Bellarmine. His opponent had committed himself to the statements that the former writer "acknowledges that . . . Origen, Chrysostom, and Augustine (differ) from modern Romanists" as to the words *super hanc petram*, and that the latter "can quote nothing earlier than the eleventh century, except the suspicious evidence of some Popes in their own cause," in support of the Papal interpretation of the text "Simon . . . I have prayed for thee." In so doing he exposed himself to vulnerable attack. For the quotation from Maldonatus is garbled and misrepresented. In the very next sentence that "ultramontane Jesuit doctor" writes: "The Calvinists [amongst whom he would have classed assuredly Dr. Oxenham] have laid hold of these interpretations taken in a sense different from their meaning, with greater eagerness than with love for truth." And he proceeds to quote, in support of the Catholic reading of the text, St. Clement, Hippolytus (spelt "Hippolitus" by the author), Dionisius (spelt "Dyonisius,") Tertullian, Cyprian, Origen, Epiphanius, Gregory Nazianzen, Basil,

Ambrose, Leo, and the Fathers of Chalcedon. Truly, a galaxy of authorities sufficient even for Dr. Oxenham!

As for Bellarmine, Cardinal Merry del Val has no difficulty in showing that he refers to St. Leo[1] who lived two centuries before Pope St. Agatho—the earliest writer quoted by the Cardinal, according to the Anglican doctor—as adopting the texts from St. Luke in support of the Catholic argument for the supremacy.

He finds it an equally easy task to refute his opponent's appeal to St. John Chrysostom with reference to St. Luke 22. Not only does that golden-mouthed Doctor of the Universal Church in his *Third Homily upon the Acts* say of Peter—"to him Christ said, And thou being converted, confirm thy brethren," but in his *Eighty-second Homily*, from which Dr. Oxenham endeavors to deduce an argument against Papal claims, he calls Peter "the head" or "summit" of the Apostles—a title repeated by him elsewhere again and again.[2] In a further section on the Council of Jerusalem the author might have supplemented his quotations by a reference to a passage in the *Third Homily upon the Acts*, where St. Chrysostom speaks of the multitude keeping silent out of respect to the Prince of Apostles after Peter had finished his speech, if only because of the interesting fact that Dr. Luke Rivington (on whose valuable work, *The Primitive Church and the See of Peter*, he relies for many of his arguments), as an Anglican, was first led to reconsider his position through a controversy with the Catholic Bishop of Bombay arising out of a citation of the passage in question. However, as the words are somewhat ambiguous, and as the Saint's meaning in the quotations given from the same homily is above question, perhaps the argument will have more force for the Protestant reader as it stands.

Other subjects discussed are St. Victor and the Eastern Churches—a fairly full summary of the dispute, although we miss a reference to the crucial words of Eusebius (*H. E.*, V. 24), stating that Pope Victor declared by letter that the Asiatic Christians were all utterly cut off from the common unity; St. Stephen and St. Cyprian—a section containing most of the well-known "Papal" quotations from the Epistles of St. Cyprian, together with one from the treatise *De Unitate* which, however, would carry more weight with Anglican readers if the author had discussed the Saint's peculiar theory as to the Episcopate being held in joint tenure (*in solidum*) by the Bishops

[1] Serm. 3, *De Anniv. Assumpt.*

[2] See especially Homs. 3, 5, *de Poen.* Hom. 54, and *ed. Bened. opera*, tom. 6, p. 282.

collectively—a unity adumbrated by our Lord's investiture of an individual, Peter, with the office of foundation; the famous text of St. Irenæus given in full in Latin and English; the Sardican Canon allowing appeals to Rome from the judgments of Metropolitans (fraught with such significance in the case of Apiarius and Pope Zosimus, unmentioned by the author); and the Council of Chalcedon. Useful appendices on the Vatican definition of Papal Infallibility, St. Augustine's *Retractations* (I, 1, c. 21), the passage from St. Irenæus, and the testimony of the Primitive Fathers, from St. Clement to St. Augustine, on the Supremacy of the Apostolic See, fitly complete a valuable treatise. No doubt shortness of time in preparing the work for publication is responsible for several omissions which could be rectified in a second edition. The quotation in Greek from St. Chrysostom's *Hom. 88 in Joan.*, on page 35, has an unscholarly appearance from its misplaced or omitted accentuation and a grammatical blunder; Anglicans are likely to look with suspicion on Father R. F. Clarke, S.J., the solitary authority adduced by Cardinal Merry del Val on the question of the "Forged Decretals;" and there is an absence in many places of references to non-Catholic writers whose words would appeal with special force to their co-religionists, *e. g.*, Dr. Gore's *Roman Catholic Claims*, pp. 76–7—"It is difficult to feel any doubt that our Lord is . . . pronouncing the person Peter to be the rock;" the same writer's admission in his *Church and Ministry*, pp. 54–5, that "perhaps" the Papal conception of the Church dates from the days of St. Victor; Dr. Harnack's well-known reference to the controversy connected with the latter Pope as involving a recognition at the time that "it belonged pre-eminently to the Roman Church to define the conditions of 'the common unity' in crucial matters of faith;" the Rev. F. W. Puller's *Primitive Saints and See of Rome* (ed. 1900), p. 88, note 3, where he admits that St. Crypian holds that Christ "actually founded His Church upon Peter," and Dr. Döllinger's testimony as to the interpretation of St. Matthew 16: 18. But these omissions apart, the work deserves nothing but praise and we cordially commend it to the attention of our readers.

THE OLD RIDDLE AND THE NEWEST ANSWER. By John Gerard, S.J., F.L.S. Pp. x—293. New York: Longmans, Green & Co. 1904.

The "Old Riddle" is of course that of the origin of the universe. The world as we find it must have had a beginning. "Astronomy," says

Huxley, "leads us to contemplate phenomena the very nature of which demonstrates that they must have had a beginning." But if a beginning then must there be a cause to which that beginning was due, a cause capable of producing all that has actually been produced outside itself, without which was made nothing that was made. Now what is the nature of this cause? The "newest answer," though it simply repeats in other phrase a highly ancient guess at things, is that the cause of the cosmos is just the forces at work within the system, governed *ab intus* by the "law of substance" and "the law of evolution." The universe, says Haeckel, "is eternal, infinite and illimitable. Its substance with its two attributes (matter and energy) fills infinite space and is in eternal motion. This motion runs on through infinite time as an unbroken development with a periodic change from life to death, from evolution to devolution." And again: "The two fundamental forms of substances, ponderable and ether, are not dead and moved only by extrinsic force, but they are endowed also with sensation and will (though naturally of the lowest grade); they experience an inclination for condensation, a dislike of strain; they strive after the one and struggle against the other." Or, as an ardent disciple proclaims it: "We rest in sure and certain hope that no force and no combination of forces can stop the process of evolution, which from a speck of jelly has developed such living forms as Charles Darwin and Herbert Spencer and which has produced the beauty of the earth and the heavens from formless ether."

Now if these answers were ventured as mere tentative guesses at solving the problem of origin they might be passed by as so many mere *lusus ingenii*. But coming as they do from teachers in the centres of learning, whence the light of truth is supposed to radiate even unto the "masses," they carry with them a far-reaching importance, the more so that such teachings are claimed to be based on "science," to be indeed "scientific" conclusions.

It is the purpose of the author of the work at hand to inquire into this claim, to discover what really is the answer of genuine "science" to the "riddle of existence." Of course one may at the start question whether science, physical science, is competent to give any answer at all to such a problem, lying as it does beyond her sphere, the domain of experience. Nevertheless, the answer is heralded in her name, and it is well to examine its rational credentials. This the author proceeds to do. No one who has looked into his preceding works, notably that bright little book, *Science and the Scientists*, need

be told that Father Gerard has no quarrel with *science* as such. With Huxley he regards *science* as "nothing but *trained* and *organized* common-sense. The man of science in fact simply uses with scrupulous exactness the methods which we all habitually and at every moment use carelessly. Now so long as men of science really act thus and confine themselves to the treatment of matters as to which they can claim special knowledge, common-sense bids us listen to them with respect and even with submission. But the same common-sense requires that we should satisfy ourselves that they truly deserve the character assigned them and pretend to no knowledge on the score of science but what their scientific methods are competent to acquire. When they step beyond this their own proper domain, whatever weight may be given to their opinion upon other grounds, they cease to speak in the name of Science."

But what has science to tell us concerning the origin of the world and its process of development? Before proceeding to answer this query the author rightly insists on clarifying certain terms as to which no little obscurity is found in popular scientific writing, and under cover of which obscurity pseudo-science is made to pose as genuine, such terms, that is, as "laws of nature," "law of evolution," "law of substance," and the rest.

Having defined these terms he goes on to consider the answers proposed in the name of science to the seven *Welträthsel*, world-riddles, which so competent a scientist as Du Bois Reymond deemed insoluble, viz., (1) the nature of matter and of force; (2) the origin of motion; (3) the origin of life; (4) the apparently designed order of nature; (5) the origin of sensation and consciousness; (6) the origin of rational thought and speech; (7) free-will. The problem of natural order entails such subjects as purpose and chance, monism, and especially evolution. The latter much troubled problem is treated by Father Gerard with comparative fulness, about half the volume being devoted to it, and with marked skill and clearness. The sustained and well tempered criticism of what Professor Huxley considered a *demonstrative* argument of transformism, the genealogy of the horse, is especially satisfactory.

We cannot, nor need we, follow the discussion. The conclusion reached is that while modern discovery has immensely multiplied and magnified the marvels which have to be accounted for, it has disclosed no satisfying solution thereof. So far as the forces of nature are concerned the mysteries that lie beyond are even darker than they were.

On the other hand, the failure of science to solve the problem of existence does not commit us to the agnostic position that we can know nothing concerning the First Cause. We know that such a Cause exists, and that it must possess every perfection which we discover in Nature,—all that she has and more, since what she derives from it the Cause of nature has of Itself.

In it must be all power, for, except as flowing from it, there is no power possible. For, as the proverb says, "Nothing is to be got out of a sack but what is in it." Finally, as a capable cause of law and order in nature and of intellect and will in man, the First Cause must be supereminently endowed with understanding and freedom in the exercise of its might, else were it inferior to its own works (p. 273).

Of course, this conclusion is "anthropomorphic," which formidable term in its proper sense means that it is couched in human language, as it needs must be, to convey the product of man's understanding, but not that it is untrue. Inadequate, indeed, it is, and analogous, yet within the measure of man's present power of conception and expression it corresponds to a reality. With the development of this idea the book is brought to a close—a book which, like all else from the same hand, meets, both in subject-matter and mode of treatment, the needs of the present day.

HUMAN PERSONALITY AND ITS SURVIVAL OF BODILY DEATH. By Frederic W. H. Meyers. In two volumes: Vol. I—xlvi, 700. Vol. II—xx, 660. New York: Longmans, Green & Co. 1903.

MODERN SPIRITISM. A critical examination of its phenomena, character, and teaching in the light of the known facts. By J. Godfrey Raupert. Pp. 248. St. Louis: B. Herder. 1904.

Mr. Meyer's posthumous work on *Human Personality* has been before the public a year or more, and in the meantime has evoked considerable discussion, so that the reader may be supposed to be more or less acquainted directly or indirectly with its general character. The reviewer conjoins it here with Mr. Raupert's *Modern Spiritism*, partly because the respective subject-matter of the two works overlaps and partly because of their divergent interpretation of the same phenomena.

As a compilation of the investigations of the *Society for Psychical Research* into the region of the occult and super-normal, Mr. Meyer's work has a distinct value. It brings together within a relatively small compass a vast amount of important information concern-

ing out-of-the-way phenomena the critical sifting of which has for thirty years enlisted the united efforts of many competent workers. These phenomena relate to what are called disintegrations or alterations of personality, the præter-normal traits of genius, the marvels of somnambulism and hypnotism, hallucinations, telepathy, communications that seem to come from the world of spirits, the strange activities manifested in motor automatism, trance, spirit possession, ecstasy, and the like. In no other single work is there to be found so comprehensive and on the whole so critically digested a mass of information on these præter-normal and super-normal phenomena of human consciousness. So far, therefore, as its matter is concerned the work is highly valuable not only for the student of psychology whom it furnishes with a wealth of data whereon to construct hypothesis or theory, but likewise for the general reader who wishes to be informed as to what experimental research has brought to light regarding certain idiosyncrasies and latent potencies of human nature.

Of the form in which this wealth of matter is set it is almost superfluous to speak. The author's enthusiasm, what Professor James calls his *perfervidum ingenium*, breathes and glows through it all. He lays the ancient classics, the philosophies of all the ages, and the treasuries of the sciences under contribution to a most captivating embodiment, and he presents the whole with a method so perspicuous that the reader's apprehension is easily captivated, even though the judgment remain unconvinced.

So much must justly be said concerning the work on its descriptive side. Regarding its theory or philosophy one can say little, if anything, in its favor. The fundamental conception of that philosophy is the well-known doctrine of the "subliminal consciousness," or in a loose sense the "ultra-marginal self or personality." Below and beyond the ordinary waking consciousness there lies in every individual a fund of psychical energy which is habitually dormant but manifests itself to the usually active self on stimulation or suggestion—spontaneously as in dreams, or artificially as in the hypnotic state or trance. Or, to use Mr. Meyers' brilliant simile, each end of the prismatic ribbon on which optical analysis spreads out the component beams of white light are ether waves of which our retina takes no cognizance. Beyond the red come waves whose potency we still recognize, but as heat and not as light. Beyond the violet end are waves still more mysterious, whose very existence man for ages never suspected and whose intimate potencies are still but ob-

scurely known. Even so it may be conjectured, beyond each end of our conscious spectrum extends a range of faculty and perception exceeding the known range, but as yet indistinctly guessed. Beyond the *red* end lie the organic faculties that control the vital processes and the reserve energy needed for extraordinary muscular exertion. Beyond the violet end of our psychological spectrum lie what Mr. Meyers calls the ultra-intellectual or super-normal faculties (p. 18).

Apart from the analogy, under which the conception of this latent or subconscious energy and the ultra-extension thereof under appropriate stimulation is conveyed, the theory, it will be noted, contains nothing substantially different from the Aristotelian doctrine of the soul as the "substantial form" of the body, and it is not unlikely that a closer familiarity on the author's part with that doctrine as developed by neo-scholastic writers, would have rendered it unnecessary to have confessed that he "knows of no source from which valid help has been offered toward the reconcilement of the two opposing systems [the old exaggerated unitary conception and the recent exaggerated coördination conception of the self] in a profounder synthesis" (p. 11).

The two excessive views of human personality are perfectly mediated in the scholastic theory of the single nature of man as composed of the body "as matter" and the soul as "form," the two principles being conjoined in a unity of substance, essence, and person. The fuller development of this point we must leave, however, for another opportunity.

In the author's theory the "subliminal self" is in abiding communication with a "meta-etherial" environment, "the spiritual transcendental world in which the soul exists." Here it is in constant *rapport* with the "universe," the "Supreme," the Soul of the Cosmos, from which it is capable of drawing renewed energy. This perennial touch with the "world-soul" does not exclude—on the contrary, it includes—mediation with discarnate spirits, the souls especially of our friends who have entered into the meta-etherial universe. There is a yearning for communication on their part with their brethren in the present sphere.

By long repeated effort and experimentation they have succeeded in gaining a response from souls still incarnate, and now that the chasm between the two worlds has been experimentally bridged, faith based on tradition and authority is to merge into science.

When Bacon wrote his *Instauratio Magna* he proclaimed the gradual victory of observation and experiment in every department of

human study save one,—"The realm of 'Divine things' he left to Authority and Faith." Mr. Meyers "urges that that great exemption need be no longer made; that there now exists an incipient method of getting at this Divine knowledge also, with the same certainty, the same calm assurance with which we make our steady progress in the knowledge of terrene things. The authority of creeds and Churches will thus be replaced by the authority of observation and experiment. The impulse of faith will resolve itself into a reasoned and resolute imagination bent upon raising even higher than now the highest ideals of man."

When this shall have come to pass, it need hardly be said, "sacerdotalism must disappear; no body of men will any longer persuade mankind of their exclusive right to promulgate or to interpret that Catholic truth, which is bestowed impartially upon all," and should such a claim be afterwards put forth by "sensitives" or "mediums," the intermediaries of the new revelation—the peculiarly endowed men and women through whom intercommunication with the world of discarnate spirits is effected—the claim will promptly carry with it its own refutation, for they must rest their messages from the other world not on "authority" but on "evidence and reason."

As regards the "religious upshot of the now established method of communicating with the other world Mr. Meyers writes thus: "Observation, experiment, inference have led many inquirers, of whom I am one, to a belief in direct or telepathic intercommunication not only between the minds of men still on earth, but between minds or spirits still on earth and spirits departed. . . . Such a *discovery* opens the door also to a *revelation*. By discovery and by revelation—by observation from without the veil and by utterance from within—certain theses have been provisionally established with regard to such departed souls as we have been able to encounter." Their status he infers to be one of endless evolution in wisdom and in love. Their loves of earth persist, "but those in bliss give no support to any special system of terrene theology. They see the Universe as good, and what of evil they may know is not that of a slavish thing. It is embodied in no mighty Potentate; rather it forms an isolating madness from which higher spirits strive to free the distorted soul. There needs no chastisement of fire; self-knowledge is man's punishment and his reward; self-knowledge and the nearness or the aloofness of companion souls."

From all this it will be seen that, whilst the author starts from the

hypothesis of the "subliminal self" as the side of human personality impinging on the spirit-world, his crowning teaching is, that from these communications we are now in a position, as he thinks, to receive from that world the guarantee of the soul's survival after death, and they shall take the place of the heretofore teachings of Christianity concerning man's destiny in the future life.

But what, it may here be asked, if those supposed communications from the spirit-world turn out to be utterly deceptive messages, emanating, indeed, from disembodied spirits, but subtle forms in which the "father of lies" once again masquerades before his human dupes in the guise of an angel of light? To ask such a question is, of course, to subject oneself to the charge of *naïveté*, of a reactionary appeal to the time-worn explanation of preternatural phenomena by imputing them to Satan and his ministers. None the less is the question pertinent, and the old solution in the present case apparently quite justified.

For the evidence for this latter statement we must refer the reader to the second work whose title appears above. Mr. Raupert speaks with no less and probably with greater authority than Mr. Meyers on the phenomena of modern spiritism. Equally conversant with the literature of the subject, he has studied the facts and forms of spirit communication, as manifested not only in other persons, but in his own self. For a long time an avowed spiritist, he has had exceptional opportunity of empirical study of the subject. In a former book on the *Dangers of Spiritism* he described some of the methods of intercommunication with discarnate intelligences and indicated the baneful consequences, physical and moral, of such practices. The present work contains a more detailed classification of spiritistic phenomena, and proves convincingly that some at least of these phenomena are due to the intervention of intelligences of an independent and extraneous character.

The all-important question is whether that intelligence is the discarnate soul of man — whether directly or through the medium of "sensitives" the departed spirit is permitted or is able to communicate with its kindred on this side the gulf. The affirmative answer to this question is supported by some strong arguments. In the first place, it is the one *increasingly adopted by scientists*. Many testimonies from leading men of science are cited by Mr. Raupert. In the second place, the spiritistic theory is commended by its *simplicity*.

It seems at first sight to harmonize with man's universal belief in a spirit-world, and its acceptance saves a vast amount of trouble and many complications. Lastly, the theory appears to explain all the phenomena and to cover the whole ground. The messengers from the other world often bear a marvellous likeness to the dead. They know the condition of our earth-life; they act and speak like incarnate souls; they know our language and expression, our ways of judging of things seen and unseen; they know our weaknesses, our strong points, the peculiar tendencies of our temperament and character. They fit naturally and normally into our common life and its manifold conditions and circumstances.

On the other hand, however, the facts bearing against the spiritistic theory are seemingly graver and more numerous. Mr. Raupert has very clearly analyzed and grouped these arguments under five headings which we have space here simply to mention. 1. In the first place there is the difficulty if not the impossibility of identifying those who communicate from the other world and claim that they are the spirits of the dead. This applies first to the *name* of the communicating intelligence. That name is never given straightforwardly and unhesitatingly. Again, there is, as Mr. Stainton Moses, one of the most famous and reliable mediums, writes in *Spirit Identity*, "the extreme difficulty in getting any fact precisely given, especially *facts that are certainly external to the knowledge of the sitters.*" Add to this the inconsistencies, incoherencies, contradictions in a communicator's account of himself, oblivion and error about things which it seems inconceivable that the real person should have forgotton or be mistaken about, the usual triviality or unreality of the messages, and the difficulty of identification is greatly increased.

2. The second grave difficulty in the way of spiritistic theory is *the known love of personation on the part of the manifesting intelligences.* Thus, to quote Mr. Stainton Moses again, we meet with "vain creatures strutting in borrowed plumes, Shakespeares who cannot spell, Bacons who cannot convey consecutive ideas; with others, really actors of excellence, who play their part for a time with skill. The free use made of names great and honored amongst men is one of the most suspicious of signs, especially when we find, as is too frequently the case, that they are made the sponsors for the pretentions, nonsense, bombastic platitude, or egregious twaddle; still more so when the claims put forward break down on the simplest examination."

3. A third difficulty in this connection is the *general moral* or *rather immoral character of the manifesting intelligences.* Mr. Raupert has in his possession a number of carefully investigated and in some instances personally observed cases in which the spirit-intelligence, after giving for many months in succession abundant evidence of its identity with some deceased friend or relative, after conveying the most exalted teachings respecting human duty and responsibility, after habitually introducing itself by prayerful aspirations of the most elevating kind, and completely transforming the mental and moral life of the persons concerned, was in the end discovered to be a masquerading intelligence, and on its own confession keenly intent upon working the moral and the physical ruin of its victims. The ingenuity displayed in attaining this end, the tricks and subtleties resorted to in order to escape detection and to continue "in possession," were in one or two instances of a kind passing all human comprehension and imagination, and the wonder is that anything like an escape from such toils is ever effected at all. In some instances this is only accomplished after the physical constitution of the victim has been completely ruined; in others, the termination of the experiment is reached in the asylum or in some institution for the cure of nervous diseases.

4. A fourth objection to the spiritistic theory is a development of the preceding, viz., that the *general effect of spiritistic practices upon the medium and the investigators is physically and morally baneful,*—mental and nervous exhaustion and collapse. "Ten thousand people are at present confined in lunatic asylums on account of having tampered with the supernatural [preternatural]," says Dr. Winslow in his book *Spiritualistic Madness.* The moral disasters are too obvious to require explicit indication.

5. A fifth and perhaps still more fatal argument against spiritistic theory is the *contradictory character of the teaching given by the intelligences.* Amongst various proofs of this charge Mr. Raupert cites the following from *Spiritism As It Is,* a book written by a quondam spiritist, Dr. William Potter: "The teachings and theories given through the different manifestations are as various as it is possible to conceive. We are taught that God is a person; that He is impersonal; that He is omnipotent; that He is governed by nature's laws; that everything is God; that there is no God; that we are gods. We are taught that the soul is eternal; that it commences its existence at conception, at birth, at maturity, at old age. That all are immortal.

That the soul is a winged monad in the centre of the brain; that it gets tired, and goes down into the stomach to rest; that it is material; that it is immaterial; that it is unchangeable; that it changes like the body; that it is developed by the body; that it is human in form; that it is in but one place at a time; that it is in all places at the same time . . . We are taught that there is no high, no low, no good, no bad. That murder is right, lying is right, slavery is right, adultery is right. That whatever is, is right. That nothing we can know can injure the soul or retard its progress. That it is wrong to blame anyone; that none should be punished; that man is a machine, and not to blame for his conduct"—and much more of this kind. Mr. Raupert concludes with a sufficiently detailed exposition of the general spiritistic creed and philosophy.

It is hoped that the brevity of the foregoing outline of the argument against the spiritistic theory may not leave in the reader's mind the impression that the author indulges in any *a priori* subjective vaporings. As one follows his reasoning in the text, one is impressed with its constant reserve.

Writing from an intimate familiarity with the subject, the result of long personal experience, and with its pertinent literature, he is evidently quite alive to the extreme delicacy of the matter and the danger of overstatement of fact or undue extension of inference. His central thesis contains two parts: (1) that the so-called spiritualistic phenomena cannot be accounted for by the agency of human discarnate spirits; (2) that some of those phenomena at least must be referred to non-human intelligences and those not of a beneficent but of a maleficent character. In defending this position he has not lost sight of the theory which attributes those phenomena to the latent and as yet unexplored forces of man's nature, to a "secondary personality or subliminal self." Mr. Meyers' theory mentioned above has received adequate attention. But we must leave it to the reader sufficiently interested in the matter to follow this in the text, promising that he will find there very much more of importance on a subject that so absorbs and perplexes the modern mind.

WHY I LEFT ST. MICHAEL'S. By the Rev. H. M. M. Evans, B.A. Late Vicar of St. Michael's, Shoreditch. London: Sands & Co. Pp. 72.

The case of the Vicar of St. Michael's, Shoreditch, a minister in the East End of London, will be remembered as a veritable *cause*

celèbre. For some years past Mr. Evans had been notorious for the extreme doctrine taught and ritual practised at his church. He has made no secret of his claim to teach his flock every Catholic doctrine, save Papal Supremacy and Infallibility. The late Archbishop of Canterbury, Dr. Temple, when Bishop of London, and Bishop Creighton left him unmolested on account of his devoted and successful work among the poor. Protestant agitation, however, increased; a dead set was made against a parish which was considered to be a weak outpost of the advanced wing of the High Church party; complaint after complaint (culminating in a diatribe by Lady Wimborne, the wealthy head of the "Ladies League," in the *Times*) was made to the present Bishop of London, until, in November of last year, the latter formally admonished Mr. Evans to discontinue in his church the public use of the Rosary, of Invocation of the Saints, of devotions to the Blessed Virgin, and to the Sacred Heart, and of Benediction with the Reserved Sacrament. In reply, Mr. Evans regretted that he was unable to obey the admonition, and was in consequence threatened with a prosecution under the Church Discipline Act of 1840 that had for its object his deprivation.

At this stage in the proceedings Mr. Evans asked certain friends to write short papers on the question immediately at issue, namely, the exact bearing of Article XXII on the Invocation of Saints, and he furthermore submitted his case to the judgment of two well-known ecclesiastical lawyers. This judgment was unequivocally against the tenableness of his position. "Generally on the whole case," conclude Mr. Chancellor Cripps and Mr. Mackarness, the lawyers in question, "we think that Mr. Evans must be found to be wrong in any proceedings instituted under the Church Discipline Act."

The result on Mr. Evans of this twofold examination of the point in dispute was to convince him that "the position" (to quote his own words) which he had "hitherto taken on faith on the authority of others," notably of Bishop Forbes, of Brechin, "now proved to be utterly untenable." With the ground thus taken from under his feet, there was only one honest course left for him to adopt, namely, to resign his benefice. This he did without delay, and the last act of the drama soon followed when, in company with one of his curates and more than a hundred of his parishioners, he sought reception into the Catholic Church.

This brief history of the events which gave rise to the large pamphlet before us is necessary to make it intelligible. It consists of

a short preface by Mr. Evans summarizing his former and later positions, followed first by the Bishop of London's formal monition and his rejoinder, then by the legal case submitted for the opinion of Counsel together with certain notes on Article XXII drawn from three different sources, and, lastly, by the joint opinion of Mr. Cripps, K.C., and of Mr. Mackarness, the latter lawyer also giving a separate and much longer opinion. Two Appendices, the first a *catena* of passages from primitive Fathers in support of Invocation, the second a dissertation on the use of the crucial words "Romish" and "Romanensium" of Article XXII, complete Mr. Evans' "apologia." While much of the book is necessarily cast in a dry legal mould, the section incorporating the three papers written by friends of the author on the precise meaning of Article XXII possesses a wider interest.

The whole question of the legitimacy in the Church of England of the doctrine and practice of Invocation turns upon the interpretation put upon the words of the Article. When it is stated therein that the "Romish doctrine" (*doctrina Romanensium*) concerning Invocation is "a fond thing vainly invented" and "grounded on no warranty of Scripture," what is the teaching singled out for condemnation? According to the writers of the first two papers, no authorized Catholic doctrine is intended by the phrase *doctrina Romanensium*, but the supposition (in Santa Clara's[1] words) that "our prayers are addressed to the Saints ultimately and absolutely, and offered as it were to so many Deities." The writer of the third paper, on the contrary, maintains stoutly that the current Catholic teaching was the "Romish doctrine" referred to and reprobated.

To consider the arguments on either side in order. Both champions are agreed that the *Tridentine* doctrine cannot have been intended by the framers of the Article. For the Article in the Elizabethan form in which the word *Romanensium* was substituted for the *Scholasticorum* of the original Edwardine form, was accepted by Convocation in February, 1563, whereas the Tridentine decree on Invocation was not settled until the following December. But the writer of the third paper differs from the other two writers in maintaining that the word "Romish" condemned Trent explicitly in 1571 and in 1662 when Convocation again sanctioned the Article. The writers of the earlier papers state with considerable force and ingenuity (especially the first of the two, generally understood to be a leader of the extreme party

[1] A Franciscan of the seventeenth century who wrote a work with the object of showing the compatability of subscription to the Thirty-nine Articles with belief in the Catholic Faith.

among the High Church clergy), the theory, upheld by Newman in Tract XC, and by Bishop Forbes of Brechin in his *Explanation of the Thirty-nine Articles*, that the *Doctrina Romanensium* referred to popular abuses current in the sixteenth century, as distinct from any precise formulated teaching on the part of ecclesiastical authority. Archdeacon Hardwick[2] is adduced for the statement that "the words *Romanensium* and *Romanistae* were already used as far back as 1520 by Luther and Ulrich von Hutten to designate the extreme mediæval party." On the other hand, their opponent remarks with rebutting force that "to be of the smallest use towards their case they are bound to find instances *later* than 1520." And these are wholly wanting. In 1520 there was still no breach with Rome. The phrase *Romanenses* could consequently then have no other meaning than that of "the specially Roman party within the one Roman Church of which both parties were alike members." But at the time when the Article was framed matters were wholly different. The reformers could have had in view nothing else but the current *official Roman doctrine*. The word *Romanenses* was constantly used by them to denote "of or belonging to the Roman Church." "There can hardly be any serious doubt [the writer sums up his argument under this head] raised as to the meaning of the word 'Romish' in the mouth of the Upper House of Convocation composed of the Elizabethan Bishops of 1562 or 1571. On the face of it the doctrine reprobated by them was the currently accepted teaching of the Roman Church at the time." A practical commentary on their intention, he very justly points out, is to be found in the fact that they studiously eliminated from the *Book of Common Prayer* every vestige of Invocation, moderate as well as extreme. "The complete answer to those who would argue that only certain excesses are condemned while the *Ora pro nobis* remains untouched is that all Invocations of every kind and even all allusions to the intercession of the Saints were removed. . . . Not only has the 'Hail Mary' vanished, and also the three Invocations still left by Cranmer in the first edition of the English Litany, but even such an allusion as that in the Collect for Sexagesima Sunday to the prayers of the Apostle of the Gentiles has been equally cut away."

The strongest part of the argument for the opposite view is that based on the evidence forthcoming as to the distinction made by the Reformers between invocation as a true "calling upon God," implying supernatural faith in, and absolute dependence upon Him, and

[2] *History of the Articles*, 1876, p. 410.

invocation in the modern general acceptation of the term as not belonging exclusively to divine worship. Bullinger,[3] Latimer,[4] and the *Necessary Erudition*, commonly called the *King's Book*,[5] are severally cited in support of this contention. It is probable that quotations might be multiplied from the same authorities on the opposite side, as indeed was done by Mr. Mackarness in his "opinion" (pages 62–4), but the references as they stand make out a strong case, although they seem to us unwarrantably stretched to prove that "the censure of the Article *is perfectly in accord with*, and in no way opposed to, Catholic faith and practice."

The best proof that the arguments in favor of the lawfulness of Invocation in the Church of England are not weighty enough to carry conviction, however clever superficially, lies in the fact that they failed to confirm Mr. Evans in his position.

It is a little difficult to follow him in his statement (page 8) that he examined *de novo* the grounds on which (he) had hitherto believed the formularies of the Church of England not to be hostile to the Catholic faith, and "looked into the question for (himself)," not resting content "any longer with the statements and arguments on the subject to be found in such books as that of Bishop Forbes," seeing that he seems to have been content to get his arguments again at second-hand and to reply upon the "authority of others," a proceeding which he deprecated in the case of his earlier belief (page 9). There can be no doubt about his transparent honesty. For conscience sake he has given up everything that this world holds dear and has gone forth from a united congregation, built up by him, through a fruitful twelve years' ministry, to the Catholic faith, to a strange land *nesciens quo iret*. That God may reward him a thousandfold for his sacrifices must be the prayer of every Catholic who reads this document of "the travail of" a soul reaching the light after the darkness of manifold perplexity.

STUDIA BIBLICA ET ECCLESIASTICA. Essays chiefly in Biblical and Patristic Criticism. By Members of the University of Oxford. Vol. V, Part III. Place of the Peshitto Version in the Apparatus Criticus of the Greek New Testament. By G. H. Gwilliam, B.D. Oxford: The Clarendon Press. 1903. Pp. 185–238.

In the third volume of the *Studia* Mr. Gwilliam wrote an essay on the "Materials for the Criticism of the Peshitto New Testament;"

[3] 4th Decade, Sermon 11, p. 206, Ed. Parker Soc.; Sermon 5, p. 212; 5th Decade, Sermon 5, p. 163.

[4] *Remains*, p. 186.

[5] Exposition of Third Commandment.

he has now supplemented it by a further essay embodying the researches made during the eleven years which have elapsed since the publication of that volume. The discovery of the Lewis Palimpsest of the Syriac Gospels was an event of great importance. Again, Mr. Burkitt[1] has in the meantime traversed the position that St. Ephraim used the Peshitto Version, arguing, from a careful examination of his works, that in many places he quotes a different text. Lastly, the recent publication of the text of the Holy Gospels (*i.e.*, about half of the Peshitto New Testament) has placed the Peshitto text in its earliest form in the hands of scholars.

Mr. Gwilliam now attempts, by following up the latest lines of evidence as to the nature and history of the Peshitto text, to determine its present position in New Testament criticism. The sections that will most interest the ordinary reader are those concerned with the origin and subsequent history of the Peshitto. *Logically*, these sections should have come first. Mr. Gwilliam defends his choice for precedence of an inquiry into the *nature* of the Text, in order to decide whether it merely reproduces the traditional Greek Text in a Syriac dress (and so is worth no more than any of the multitude of Greek copies extant), or readings from the right and authority of the Peshitto Version to testify to the readings of the Greek Testament.

While admitting that obscurity at present shrouds the origin of the Peshitto, the author outlines "certain aspects of conjectures which have been made to serve for history in a region of mist." These "aspects" may be briefly summarized thus:

1. The Peshitto Version was traditionally credited with being the original Syriac vernacular Bible translated as early as the second century A. D.

2. Subsequent comparison with the history of the Latin versions suggested the conjecture that the Peshitto was evolved from some earlier version. This had the effect of greatly reducing the antiquity of the Peshitto.

3. On the discovery that writers before Rabbula (Bishop of Edessa, A. D. 411–435) did not always and accurately quote from the Peshitto, whereas later writers were evidently familiar with it, it was further conjectured that Rabbula was the author of the Peshitto text in its present form. Mr. Gwilliam thinks this theory (favored strongly by Mr. Burkitt) unsatisfactory on the grounds—(*a*) that it involves total silence on the subject on the part of contemporary writers at a

[1] *Texts and Studies*, vol. VII, no. 2.

time of great literary activity in Syria; (*b*) that it leaves unexplained the loss of the Older Text, (*c*) and the remarkable rapidity with which the new Peshitto Version sprang into favor. He adds, however, with characteristic moderation, that if, in spite of these difficulties, no hesitation is felt in accepting Mr. Burkitt's view, then certain highly important consequences follow necessarily from it, namely—(*a*) that the Peshitto must be as ancient as any of the oldest MSS. of the Greek Testament, except two; (*b*) that Rabbula's Peshitto represents the readings of Greek codices independent alike of the oldest uncials and the latest cursives;[2] (*c*) that the weight of the Peshitto New Testament is greatly increased by giving it the shelter of an authoritative authorship. As is well known, it differs in some important respects (*e. g.*, on the question of our Lord's human nature) from the Curetonian and the Lewis texts. By attributing to it a definite origin and an honorable history, we place it at once in a superior position as compared with the two texts just mentioned, neither of which possesses a history or lays claim to authority, and it can therefore enter the witness-box "to testify to the authentic text of the New Testament with the weight of accepted credibility."

To consider next Mr. Gwilliam's summary of the history of the Peshitto. All critics agree (*a*) that it has been received for many centuries as their accredited version by both branches of the Syriac Church; (*b*) that the text is attested by an exceptionally large number of very ancient MSS.; (*c*) that its preëminence was due to the light estimate in which it was held, and not to the absence of competitors. They disagree as to whether, in the era preceding the time when our oldest copies of the Peshitto were written, some other form of translation was in general use. On the one side, it is argued that Aphraates, whose Homilies were composed between A. D. 337 and 345 (*i. e.*, at a time anterior to the earliest extant Peshitto MS.), does not habitually quote from the New Testament Peshitto Text. On the other hand, it is urged that Mar Ephraim (the other great Syriac writer of the period) made use of the Peshitto. Mr. Burkitt, indeed, maintains[3] that, after an exhaustive study of the genuine works of Mar Ephraim, the latter used the *Diatessaron*;[4] but, as Mr. Gwilliam points out, his inference that the Peshitto did not exist in the fourth century is unwarrantable, seeing that the use of the *Diatessaron* does

[2] *Cf.* the author's previous essay in *Studia Biblica*, II, pp. 265–6.

[3] *Op. cit.*, p. 57.

[4] For Aphraates and Ephraim, see Wright, *Syriac Liter.*, pp. 32–8.

not preclude the existence of separate Gospels. It is noteworthy that even Mr. Burkitt has to admit the use of the Peshitto in eight out of the forty-eight selected examples.

The rest of the essay is taken up with an attempt to prove that the Peshitto bears independent witness to the Greek Text of the Gospels. This is done by a close critical comparison between the readings of the Traditional Text and that of codex B, followed by a careful examination of the Peshitto Version in order to note to which side the latter leans. By the "Traditional Text" is meant, not necessarily the "Textus Receptus," but "the text which has been handed down to us by and in the Catholic Church, and which is contained in the mass of copies and is attested by ecclesiastical writers." In his defence of the "Traditional Text" Mr. Gwilliam follows the late Dean Burgon,[5] of whom he is on other points a stout supporter. He does not extend his investigations beyond the Gospels. The thoroughness of his work is sufficiently apparent when we mention, as one instance out of many, that as a result of his comparative study of the text of St. Matthew I–XIV he finds 137 places where the renderings in the Peshitto agree neither with the Greek Text of codex B, nor with that of the mass of Greek copies. The general result of the study of the relation of the Peshitto to codex A and the cursive is stated by the author to be as follows: "In fourteen chapters (St. Matth. I–XIV) the readings of the Peshitto are found to support the Traditional Greek text in 108 places, and the text of codex B in 65 places—more than half the number."

The treatise forms a valuable addition to the *Studia Biblica*, and although naturally it will appeal in the first place to theological experts, there is enough in it of general interest to make it acceptable to the ordinary student. Except for the occasional use of the awkward phrase "and which," the style is as pure as it is clear.

[5] *Cf. The Traditional Text of the Holy Ghost vindicated and established*, Burgon and Miller, 1896, p. 5, and *passim;* and *Revision Review*, p. 269 (xiii).

Literary Chat.

Our High Church friends are doing valiant work in promoting union of Catholic sentiment by the intelligent adoption of devotional exercises which are generally frowned upon by Protestants as fostering merely pious sentimentality, if not superstition. *Rose Leaves*—from our Lady's Garden—is a periodical booklet published by "The Rosary League," whose centre is at Graymoore, Garrison, N. Y., where is also *The Lamp*, a monthly whose motto is: "Ut omnes unum sint" (that all may be one). It is admirably adapted to make devout and sincere non-Catholics familiar with the practices of the Church. The great obstacle, however, which prevents many who are outside of the pale of the faith; and yet wholly sympathize with its teaching, from submitting to the Church is indicated in the article we publish in this issue from the pen of Mr. H. P. Russell, himself a convert and thoroughly familiar with the Anglican position of to-day.

The August number of *The Cross*, a monthly magazine published at Halifax, N. S., has for its leading article an elaborate review by Professor Stockley, of Dr. Henry's translation of Pope Leo's poems. The professor illustrates the points of his critique with much apt quotation from the volume, distributing praise and blame with an impartial and, on the whole, with a just hand. Sometimes, however, it is not an easy task to gather from the illustration the exact contention of the reviewer. For instance: "One is not happy at 'to glimpse'=to catch a glimpse of, even if it is Chaucer English." James Russell Lowell uses the verb in a transitive sense both in prose and in verse—and if any scholar knew the proper use of words it was assuredly the distinguished Harvard professor. In the finest of his poems, *The Footpath*, he writes:

> "City of Elf-land, just without
> Our seeing, marvel ever new,
> *Glimpsed* in fair weather, a sweet doubt
> Sketched in, mirage-like, on the blue."

Again, in his *Study Windows*, he uses the verb actively: "Chaucer's picturesque bits are incidental to the story, *glimpsed* in passing." Since we are upon the subject of the transitive use of verbs, we may say that Professor Stockley appears to have misapprehended the meaning of the word *blazed* in the translation of

> "Et tua . . . fama
> mireque incendat eandem
> Carpere magnanimos, te praeeunte, viam,"

which, he thinks, "has a sad fall" in

> "And follow bravely where you blazed a path."

Professor Stockley is probably unaware of the "American" use of the verb *blaze* in a transitive sense. The *Century Dictionary*, in defining its use, employs

almost the exact words of the translation, when it says: "to *blaze* a path through a forest." So Cooper uses the word in describing the method of a pioneer in marking out for others the path to be followed. Pope Leo in the poem is encouraging Cardinal Massaia to give a narration of his labors in Abyssinia, to the end that others may pursue the path entered upon by him; for he had, in simple truth, "blazed a path" for those who should come after him. Much of the Professor's article deals with questions of taste, where there will probably be *tot sententiae quot capita;* and a permission *quidlibet audendi* may be extended to a translator, similar to that which Horace allows to a poet.

Herder has just published Father Hilger's, S.J., learned work on the *Index* (*Der Index der Verbotenen Bücher.*) It contains an exhaustive study of the history of the Church's discipline on this vital and not too well understood subject. Another important book from the same publishers is the second volume of Frins,' S.J., *De Actibus Humanis.* These works will receive fuller notice in a future number of THE ECCLESIASTICAL REVIEW.

There is the freshness of the morning, the warmth of noon, the peace of evening in Mr. Byrne's verse (*Light on the Broom*). His lyre is attuned to Nature's soul and beats unerringly to her every mood. Here and there one catches a note of joyousness, but on the whole the poet loves best the minor key. This indeed is as it should be with one who sings not alone of

> Lights unscreened by hill or spire
> From primrose dawn to sunset's farewell fire—

but before all of the deeper things and the greater longings of the human heart—with him who feels that

> No pleasure that the soul has known
> Is sweet if Sorrow has not flown
> To fold it with her healing wings,
> And calm us with her pityings.

How happily this sadder chord pervades the dominant motive of the Christian singer is shown in the following lines:

> In Sorrow's face One Face I see
> Whose look is light and hope for me—
> The Face that took away our stain
> And solved the mystery of pain.

Though the scientific psychologist is usually sceptical, not to say disdainful, of the claim that caligraphy is an indication of character, there are always observers who, relying more on instinct and insight than on the rigid methods of the laboratory, or the logical workshop, insist that they can see in a man's script the at least salient features of his inner self. Books not a few have been written by these physiognomists of the hidden face in evidence of their theory. Richard Stocker's name is well known in this connection. He has recently produced another interesting volume entitled *The Language of Handwriting* (Dutton & Co.) in which he demon-

strates the principles and value of graphology, illustrating his theory by the autographs of many well known persons. He explains every detail of the signatures, the beginnings, endings, slants, curves of each letter, the meanings of crossings, dots, lengths above and below the line, etc. Another recent book dealing with the same subject, though following a somewhat different method, is Mr. John Rexford's *What Handwriting Indicates* (Putnam). Either book will probably go far to convert the sceptical to the belief that graphology is after all not wholly fancy, that if not just a science it has some claims to be an art, one too that is not without a practical value.

Volapuk having seemingly died, a successor to its function of conveying human thought through a unified world-speech is soon to appear. Mr. Elias Molee of Tacoma, Washington, is bringing out a book on Tutonish. This claimant for international usage is composed of English, German, Scandinavian and Dutch elements, and is said to be quite simple if the learner knows one of the components besides English. The following may serve as an illustration :

Du austspiek and buk-stafing bu, einstimi to deuch mustr, fyrcat dis buk-stafing bi du most geordni and du most kenen, and du most leit zu lern. Dis buk-stafing bi also du most fest-londi and brod-veldi.

Which means in English :

The pronunciation and spelling are according to the German model, because this spelling is the most systematic and best known, and easiest to learn. This spelling is also the most continental and cosmopolitan.

Lord Kelvin, one of the first of living scientists, and so acknowledged in all circles, not long ago said : "Science positively affirms creative power and makes everyone feel the miracle in himself." These words, coming from such a source, are well to remember in these days of so-called "popular" writers on scientific topics, when the notion is so much abroad that the latest discoveries and researches into the laws of nature perforce weaken the old-fashioned theory of a personal Creator. Not the least of the causes of the modern spirit of rationalism has its foundation in the strongly prevalent impression, fostered by those who are forever finding new evidences of the alleged warfare between science and religion, that the greatest scientists have been the greatest infidels. In reality, the very opposite is the truth. The world-renowned discoverers and searchers, both ancient and modern, into the laws that govern the physical universe, have almost invariably been men of solid Christian character, who have professed their humble belief in the God who has created and rules the world in love and power.

For the benefit of an inquirer we give the following interesting explanation of the quaint French proverb which reads, "*Pour un point, Martin perdit son âne.*" According to Blacker, Martin, Abbot of the Abbey of Asello, ordered the line

Porta patens esto, nulli claudaris honesto :

(Gate, be thou open ; be thou shut against no honest man),

to be placed as an inscription over the Priory gate ; but by an oversight of the workman, the comma was misplaced, making the line,

Porta patens esto nulli, claudaris honesto :

(Gate, be thou open to no one ; be thou shut against the honest man.)

The Provincial on his visitation was so shocked at this apparently scandalous motto, that he ordered that Martin be deprived and the abbacy given to another, who erased the offensive inscription, and substituted

Pro solo puncto, caruit Martinus Asello.

(For a single stop, Martin lost the Abbey of Asello.)

"Asello" in Italian meaning an ass, the French translated it as well as the rest of the sentence.

A translation of about two dozen of De Lamenais' *Sermonettes* has been recently issued by McClurg & Co., Chicago. Some of them are taken from *Paroles d'un croyant*, a book which De Lamenais had published through Saint-Beuve, and of which the latter eminent critic relates that he found the compositors gathered around while one of them read the MS. aloud, his voice full of emotion. When the reader was through, he says, "they fell upon each other's necks, kissing one another, and giving it as their conviction that the time would be soon at hand when an era of universal brotherhood would dawn upon the world." The incident is obviously more eloquent of the emotionalism than of the prophetic veracity of the French compositor.

A friend of Henry Harland relates that when the eminent novelist was writing his first story "he worked feverishly—rising at some such ungodly hour as 4 or 5 . . . to write until breakfast. Then he worked at his office where he earned his daily bread . . . and rushed back as soon as he could to work on the book an hour or so before going to bed." The incident may be helpfully suggestive for the aspirant to literary distinction.

The nearest relative in England of our A.P.A. seems to be the Imperial Protestant Federation, one of whose special functions it is to inquire into the iniquities of convents. Its enterprise is thus advertised: "The Imperial Protestant Federation spends both the day and the night with its eyes wide open and a long-range Protestant gun ready for use." Concerning which *Catholic Book Notes* observes: "We should have thought, judging from the capacity of its swallow, that it was the *mouth* rather than the *eye* of the I.P.F. that was wide open and that the long bow rather than the long-range gun was the favorite Protestant weapon." The appositeness of the pleasantry will be more fully recognized by those who have read the C.T.S. pamphlet devoted by Father Gerard to Mr. S. J. Abbott and the Convent Enquiry Society.

A handy book of reference is Strong's *Social Progress*. It is a year book and an encyclopedia of statistics and kindred information on matters economical, industrial, social and religious. It is fairly up to date. (Baker & Taylor.)

The *Literary Digest* is never slow to reflect what the popular press retails in disparagement of things Catholic. Neither is it overscrupulous of its sources in this connection. Mr. Richard Bagot, the author of some well-known novels that outrage Catholic principle as well as feeling, has been reading the head of the Church another lesson, through the medium of a much read review. It was bad enough that "under Leo XIII Roman Catholicism was subjected to the narrow and retrograde influence

of the Thomist philosophy,'' but "it has been reserved to his successor, Pius X, to transfer the retrograde policy of the Vatican from the domain of theological philosophy into that of the highest and the most spiritual of all the arts.'' We can afford no space here for the argumentation which Mr. Bagot adduces to show that in restoring ecclesiastical music the Pope is committing not only "an offence against art but also a psychological error.'' The reader may estimate the critic's animus and regard for truth by the following statement: "By a few strokes of the pen, and largely, if report be true, by the influence of a priestly composer, whose music, when not a plagiarism from other and greater geniuses, is intolerably insipid and monotonous; by the individual taste of a pontiff who can assuredly have had no opportunity of hearing (!) the music his edict condemns and whose antecedents, we may suspect, would scarcely allow him to appreciate, if he did hear it, the most lofty inspirations of the greatest masters of music are denied to the faithful." *Ex hoc disce reliqua.*

The *Literary Digest* considers Mr. Bagot's "frank criticism remarkable as coming from within the Roman Catholic fold." Those, however, who are acquainted with the critic personally or through his other literary performances will see nothing "remarkable" in his latest pronouncement on the Papal wisdom, and simply because they know that though Mr. Bagot may claim to be *nominally within* the "Catholic fold," he is *really not of it*. Whether he would accept or resent the title agnostic which report from the social circle wherein he moves ascribes to him, we are unable to say, but certainly his novels witness to his meriting the appellation much more justly than that of Catholic. For the rest, Father Ethelred Taunton makes Mr. Bagot a fitting reply in the July *Nineteenth Century and After*.

Our English brethren, with their quick loyalty to meet the desires of the Holy See, have taken effectual steps toward the reinstatement of ecclesiastical music. During the latter half of August, we learn from *The Tablet*, they established a School of Gregorian Music in the Isle of Wight. The students were expected to assist at the conventual Mass in the Abbey of Appuldurcombe so as to hear the rich and varied Plain Song. Lessons were subsequently given by the Monks of Solesmes, and after the Vesper service, to which the students were again invited, conferences were held on the æsthetics of Gregorian music and its place in the liturgy.

Mr. William Grattan Flood, Rosemount, Enniscorthy, Ireland, the writer of the article on Irish Church Music in the present number of THE DOLPHIN, has recently been honored by a most kindly letter from Pope Pius X, and "the Apostolic Blessing as an encouragement to him in his efforts to promote true church music." Mr. Grattan Flood was the first to introduce the Solesmes chant into Ireland, and his studies in this form of psalmody, as handed down from the traditions of the Irish monks of St. Gall's, have received recognition from the learned Benedictines.

Our spatial limitations rarely allow the taking account of reprints or after editions of books. The substantial improvements, however, made by Fr. Driscoll in his *Philosophy of Theism* call for a commendatory word. Not only has the book reappeared in a much more attractive dress, but its matter has grown considerably. Bibliographical references have multiplied, the author's very able reply to Mr. Mallock's

critique has been prefixed and two timely chapters appended, containing respective criticisms of Professor James' *Varieties of Religious Experience* and Professor Royce's *The World and the Individual.* The work has thus been brought fully abreast with recent philosophical speculation.

Through the courtesy of the editors of *The Philippine Islands: 1493–1893* (A. H. Clark Company, Cleveland), we learn that in Vol. XVII of their painstaking and valuable history will appear a chronological list of all Spanish Governors of the Philippine Islands, for the period between 1565 and 1899.

Subscribers to the excellent annals above referred to will recall the chronological tables in Vol. I, giving lists of the Roman Pontiffs, the rulers of Spain, and of Portugal, from 1493 to 1803. The student of modern European history, no less than the reader of Philippine lore, owes a debt of gratitude to the editors of this series.

M. Waldeck-Rousseau, during whose Premiership was begun the anti-religious legislation in France which M. Combes is carrying to such mad extremes, lived long enough to regret his share in the impious campaign, and died in his impotent regret to bring back to leash the anti-clericals. It cannot now be long before the fury of the movement shall have spent itself. Meantime, whilst the world is forced to look on the sad spectacle of a generous nation in the clutch of the enemies within its own gates, there are unmistakable signs that the reaction will soon come to show us a saner, though sadder, France.

Probably no literary event in connection with matters Irish can have greater significance than the announcement of *Irish Literature*, a library in ten volumes to be published shortly by John D. Morris and Company of Philadelphia. It is significant because for the first time it embodies the recognition of the fact that Ireland has had a continuous and independent literary existence despite the fact that the most part of her literary output has been hitherto classed as English. It is time that Ireland claimed it as her own. The work has been compiled and arranged under the Editorship of the Hon. Justin McCarthy, M.P., assisted by Dr. Douglas Hyde, Lady Gregory, James Jeffrey Roche, Editor of *The Pilot*, Boston, Maurice Francis Egan, Professor of Literature at the Catholic University, Washington, with Charles Welsh, the biographer of John Newbery, friend and publisher of Goldsmith, as Managing Editor. It presents a complete view of Irish literature from the far-off days of the fifth and sixth centuries, when Ireland was "the School of the West, the quiet habitation of sanctity and literature," as Dr. Johnston says, down to our own day when Ireland is employing its own tongue as a medium of literary expression once more.

Books Received.

THEOLOGICAL AND ASCETICAL.

DIE RUTHENISCH-RÖMISCHE KIRCHENVEREINIGUNG, GENANNT UNION ZU BREST. Von Dr. Eduard Likowski, Weihbischof in Posen. Mit Erlaubnis des Verfassers aus dem Polnischen übertragen von Prälat Dr. Paul Jedzink, Domkapit-